Digitized by the Internet Archive
in 2026 with funding from
Graduate Theological Union

https://archive.org/details/prymerorprayerbo00henr

2 0 5

The Prymer

PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
LONDON

The Prymer

OR

PRAYER-BOOK OF THE LAY PEOPLE IN THE MIDDLE AGES

IN ENGLISH DATING ABOUT 1400 A.D.

EDITED
WITH INTRODUCTION AND NOTES
FROM THE MANUSCRIPT (G 24) IN ST. JOHN'S COLLEGE, CAMBRIDGE
BY
HENRY LITTLEHALES

PART II.—COLLATION OF MSS.

WITH A TEMPORARY INTRODUCTION &c.

LONDON
LONGMANS, GREEN, AND CO.
AND NEW YORK : 15 EAST 16th STREET
1892

All rights reserved

Preface.

THE present volume, the second of a series of three, is intended to show by collation the variations of all the known MS. Prymers in English but one, the exception being the Glasgow MS. V 8, 15.

This MS., being written in two languages, Latin and English, is probably unique. The addition of the Latin would have added greatly to the expense without serving any useful purpose. The MS. has therefore been rejected from this collation, as lying outside the ordinary domain of the common Mediæval Prayer-book in English.

My work is intended to be supplementary to that of Mr. Maskell in the third volume of his valuable *Monumenta Ritualia*, wherein the whole of MS. 17010 will be found edited with a careful Introduction and Notes.

The work is restricted to the early or MS. Prayer-books alone. With those of a later date, subsequent to the introduction of printing, I am not concerned.

The first volume of my work, 'The Prymer or Prayer-book of the Lay People in the Middle Ages,' supplied the full text of a Prymer in English.

The second (the present volume) contains a collation of the MSS., shows the variations of each, and furnishes means to obtain a correct text of each of the two great classes of Prymers in the vernacular: one class (an extended form) consisting of MSS. 17011, Ash, and M; the other (a slightly shorter form), including all the remaining MSS.

The third volume will deal with the history of the Prymer itself, its relation to the service-books proper, and the use of the book, both in church and at home.

In the meanwhile, I have attempted to supply a sketch of the Prymer which may be of service and increase our familiarity with the common Prayer-book of our forefathers.

It remains for me to acknowledge my indebtedness to those authorities with whom rest the MSS. here collated. Every MS. has been freely placed at my service, and the custodians of each have in every way, and at all times, afforded me every assistance in their power. To these authorities, to each librarian, and to all those officials with whom I have been brought in contact, as well as to various friends, I beg to offer my sincere and grateful thanks for their kindness and courtesy.

Finally, I may add that to the many valuable publications of the Early English Text Society I am in no slight measure indebted.[1]

*** *The indication by any reader of additional references to the Mediæval Prayer-book from pre-Reformation sources will be very gratefully acknowledged.*

H. L.

CLOVELLY,
BEXLEY HEATH.

[1] 'The Founder and Director of the E. E. T. Soc. is Dr. F. J. Furnivall, 3 St. George's Square, Primrose Hill, London, N.W. Its *Hon. Sec.* is W. A. Dalziel, Esq., 67 Victoria Road, Finsbury Park, London, N. The Subscription to the Society is 21*s.* a year for the *Original Series*, and 21*s.* for the *Extra Series* of re-editions.'—PROSPECTUS.

Temporary Introduction.[1]

Of the Prymer.—The Prymer was the Prayer-book of the lay people in the Middle Ages. We know this both from the frequent references to it, and from the fact that those copies in MS. without a title, correspond in their contents with the early printed editions bearing the designation 'Thys Prymer.'

Why the Prymer in English may claim to be the *Mediæval Prayer-book.*—It has been suggested that the Prymer in Latin may have even greater claims than the English version to be considered the Prayer-book of the Middle Ages; and certainly, respecting such a claim, the Latin version stands, with the single exception of the Prymer in English, altogether in a far more favourable position than any other bock in use in mediæval England.

The popularity of both over any other book of devotions may, I think, be proved by the facts that—

1. Both are far more frequently alluded to in mediæval documents.
2. Of both very many more copies remain than of any other book of prayers; indeed, few other Prayer-books remain, though many works of a religious character exist.
3. Both were the only Prayer-books printed in many editions.

The following facts appear to point to the Prymer in English as the more popular book:—

1. The language was English. Father Bridgett has pointed out to me that Sir T. More, in his *Works*, p. 850, appears to take it as a fact that about half the people could read English. We can hardly suppose that as many could then read Latin—a fact which alone must carry

[1] Many of the following notes have already appeared in the form of an article to the *Antiquary*.

great weight in determining the circulation of the two books at that period.

2. The Prymer in English was a less expensive book to buy, containing, so far as may be judged from existing copies, little ornamentation of any kind, and apparently in no case a single miniature; whereas the Latin version was frequently, perhaps generally, rich with illumination and miniatures. The latter is, indeed, often a volume of extreme beauty and richness; the former almost always a book conspicuously plain and inexpensive.
3. Much of the Latin version may be found in the Breviary and Manual. Of the Prymer in English not a line will be found in any service-book.
4. A Prymer in English will be found to consist of a specific series of offices which follow each other without intervening devotions. It is not so with the Latin version, for in many cases a particular office will be preceded or followed by something totally unexpected. (See British Museum MSS., Harl. 2982, Burn, 334, etc.) The invariable sequence of offices is, so far as I am aware, to be found in the Prymer in English alone, neither the Latin version nor any other mediæval book of devotions being able to lay claim to such an important distinction.
5. The fact of copies of the Prymer in English being far less numerous now than those of the Latin version, may be accounted for in this way :—

   The Latin version being more expensive and in Latin, we may reasonably believe to have been, generally speaking, the property of the higher classes; their names and other indications of rank yet remain in some volumes. (See Harl. MSS. 1260 and Add. 17012.) Those in high places would have ample opportunities to secrete their Prayer-books, however actively the law for their destruction might be prosecuted; whilst, in the case of the more humble owner of the Prymer in English the opportunity for evading the law must of necessity have been far more restricted.

   Again, in the house of a rich man a Latin version might lie for years unobserved, whilst in an ordinary home a

Prymer in English could scarcely lie unheeded for long, and consequently would run far greater risks of destruction even if only from carelessness or lack of interest.[1] The beauty of the Latin versions would also be a reason for preservation. To such causes as these we may, I think, very reasonably attribute the difference in the numbers of the two books now remaining.

Why so few Mediæval Prayer-books remain.—In common with service-books generally, every mediæval Prymer was, by authority, doomed to destruction at the Reformation. The fact, therefore, of so few remaining to-day is in no way remarkable, neither is it surprising that the date of the earliest existing copy (about 1400 A.D.) is of a period many years subsequent to that of the earliest known reference to the book.

The destruction of the old service-books is so well known that the following may, on this subject, suffice :—

> 'That all books called Antiphoners, Missals, Grailes, Processionals, Manuals, Legends, Pies, Portuasses, Primers in Latin or English . . . other than such as are or shall be set forth by the King's majesty, shall be by authority of this present Act clearly and utterly abolished, extinguished, and forbidden for ever to be used or kept.'
>
> *Statutes at Large*, 1549.

And that such laws were carried out we may learn from the following :—

> 'Articles of accusation against Morrall, Catline, and Sharpe for hearing of Mass and keeping Popish books.'
>
> *Calendar of State Papers*, 1547–80, p. 578.

It is impossible to withhold one's sympathy from those who for many years had been wont to reverence and care for their

[1] A very curious instance of this occurred in Liverpool not many years ago, the account of which I take from a letter kindly lent me by Dr. Prestor, of Ushaw College, in which is described the finding of a valuable manuscript roll of prayers : —

'Not later than 1850, as he [the R. C. bishop] was walking along one of the back streets of Liverpool, in the parish of St. Patrick's, he stepped on one end of the document. The other end was being sucked by a baby which was being carried along by its sister. The bishop picked up the document, at once saw it was something out-of-the-way, and gave the children an orange or two for it. He inquired afterwards of the parents what they knew about it ; but they had never seen it before that morning, when they had turned it out of a drawer in a piece of furniture in their house, and had given it to the children to play with.'

Prayer-book, a book which had in probably many cases been for generations a cherished possession and family heirloom. To be now compelled to give it up for public destruction must have been very hard, so hard, indeed, that to such a reluctance as appears in the case of the three people above mentioned we may reasonably attribute the preservation of all those copies remaining to-day. Every existing Prymer must have a stirring history, many an one, probably, a history filled with pathetic details, of which we know nothing, and can guess but little.

Its Appearance.—The Prymer will be found of all sizes, from the handsome quarto to that of the small Prayer-books in use to-day. There is, indeed, reason to believe the Prymer to have been often of exceedingly small dimensions (British Museum MS. Harl. 2862), and also often very large (MS. 2 B. xv.).

With the exception of the names in the Litany, the writing is generally speaking carried straight through each Office without a break, and very often with no break between even the various Offices. It will be found to vary in quality, and though the cursive style has in no case been adopted, the MS. 17011 very nearly approaches it. The spelling enjoys the utmost freedom, even the catchwords at times differing from their fellows on the opposite page.

The Prymer in English differs from the Latin version in the fact that it has no illuminations and little ornament of any kind beyond an occasional border or fine capital, from which we may perhaps infer that the latter, being ornamental, and in Latin, would amongst the richer classes take the place of the Prymer in English.

The following is interesting as referring to the binding :—

> 'Also I will that she have my primer clothed in purpill damaske. . . . Also I will that Anne the daughter of the said Roberd have my primer clothed in bawdekyn' (cloth of gold).
>
> From a Will, 1493 : Cullum's *History and Antiquities of Hawsted.*

Contents of a Prymer in English.—A Prymer, as shown in the description of each MS., contains :—

The Hours of the Blessed Virgin.
The Seven Penitential Psalms.

The Fifteen Gradual Psalms.
The Litany.
The Office for the Dead.
The Commendations.

All other additional matter may undoubtedly be considered as not forming part of the Prymer proper; for the more common additions will be found also generally added to other books of comparatively small mediæval circulation (see British Museum MSS. Ar. 286; Eg. 826; Harl. 1706 etc.); and those devotions occurring with less frequency are to be found in other and wholly different MSS (see mediæval MSS. generally).

There is reason, then, to believe the contents of the Prymer in English to be in every way peculiar to the book; and that the Manuscripts stand alone, with no others in point of similarity of contents in any way approaching them. We may except the Latin versions, but the sequence of contents therein is uncertain.

The following table will show the uncertainty of the contents of the Latin versions of the Prymer. All three MSS. are now in the British Museum. The number could be added to if necessary. Harl. 3000, is 'secundum usum Sarum.'

MS. Burn 334.	*MS. Harl.* 3000.	*MS. Harl.* 2887.
Various devotions.	Various devotions.	Various devotions.
The Hours.	The Hours.	The Hours.
7 Psalms.	*The Seven Joys, and many other devotions, in all filling more than* 30 *pages before the Penitential Psalms appear. The Hours occupy but* 70 *pages.*	*The Fifteen Os etc.*
15 Psalms.		7 Psalms etc.
Litany.		
Hours of the Holy Spirit.		
Office for the dead etc.		

Use of the Calendar.—That the Calendar is not invariably present is perhaps somewhat singular, for in the Middle Ages it

would naturally take the place of an almanack, and be of especial value when we consider the common custom of dating family correspondence from the proximity of a Church festival. For instance, one of the *Paston Letters* concludes :

> 'Wretyn in hast, at Mawdby on the Satyrday next be for Candlemes Day.'
>
> Gairdner's *Paston Letters*, under date

The 'be for' possibly implies the use of a calendar at home.

Graces.—We may perhaps believe that the Prymer often contained a series of Graces for particular seasons. The following, according to MS. G, appears to have formed the grace in use at supper from Easter to Ascensiontide :

> 'Blesse we oure lord blesse us . he þat ȝeueþ all þinge . he ȝeue to oure sop his blessynge in þe name of þe fader & þe sone & þe holy gost Amen.'

Two Prymers with Musical Notation amongst the Goods of a Parish Church.—In 1500 a certain parish church possessed

> 'A prymier notyd off the gyft off Sir Clement Smythe.
> 'Another prymier notyd.'
>
> Inventory of Church Goods, Cowper's *Accounts of the Churchwardens of St. Dunstan's, Canterbury*, p. 27.

The above is remarkable for two reasons—one, that it is perhaps the only reference to a Prymer having musical notation ; the other, the fact of two Prymers forming part of the property of a parish church.

The MS. Prymers in English now remaining do not contain any musical notation, nor, so far as I am aware, is such an addition to be found in any printed copy, however late the date. That the Latin version contained such an addition is certain, for copies yet remain, and the fact may possibly be another indication of the use of the Latin version amongst the higher classes.

The fact of the book forming part of the goods of a church

appears peculiarly strange; for the Prymer was intended probably for the use of the laity exclusively, and, strictly speaking, cannot be considered as a service-book. I have failed to discover the meaning of these two books appearing in the inventory, and for whom and for what purpose they were in the hands of the wardens, but I would venture to suggest that they were possibly awaiting a purchaser. We know that the mediæval churchwarden did receive articles by gift which could not by any possibility be turned to account in the public services; and we know, too, that these articles were sold and the money expended in the support of the church (*Som. Rec. Soc.* vol. iv.). Against such an explanation there is certainly the fact that in the long list whence the above extract is derived, these Prymers form the sole items which cannot be directly connected with the services.

Prymer Uses.—Until the peculiarities of the different Uses have been more fully investigated, any attempt to deal with the matter must prove of little value. If I might venture an opinion it would be that unless the Use be specified in the MS. itself no books, with the single exception of those of York, can be with certainty assigned to a particular Use. We may, indeed, feel almost certain that further investigation will prove the existence of Uses at present unknown.

I shall hope, in the final volume, to make some effort to investigate the question of the Prymer Uses, but for the present the subject is too obscure and my knowledge is too slender.

A service-book according to the Use of York may be recognised (apart from other considerations) by the Calendar containing the names of the great Northern saints and by the allusion to the Archbishop in the Litany. Such a combination we find in the Latin version of a Prymer (B. Museum MS. Harl. 1663), from which MS. we can reconstruct the text of a York Prymer in English. An idea of the distinction between the two books may be drawn from the following summary of the main variations in the Hours. The authority for the Sarum is taken from the Museum MS. Sloane 2565, 'secundum usum sarum.'

Matyns.

The Response and Versicle after the first lesson belong in the Sarum to the second lesson. The Response and Versicle after the second lesson belong in the Sarum to the first lesson.

Lauds.

The Chapter belongs in the Sarum to Prime.

After the prayer *Concede* the York omits almost all to *Patris sapiencia.*

Prime.

The York psalms are Beatus vir
Quare fremuerunt
Uerba mea auribus
Laudate dominum

The Antiphon *Quando natus* belongs in the Sarum to Tierce.

Tierce.

The Antiphon *Rubum quem* belongs in the Sarum to Sext.

Sext.

The Antiphon *Germinavit radix* belongs in the Sarum to None.

None.

The Antiphon is not found in the Sarum.

Evensong.

Little variation.

Compline.

Little variation.

A Prymer in Latin and English.—In the Glasgow Hunterian Library are two Prymers: the first (MS. G) forms one of the thirteen collated in the present work, the other (MS. V 8, 15), though also a Prymer, has the remarkable distinction that the Latin precedes the translation throughout. The best explanation of the plan adopted for this arrangement is to be found in the appearance of

the page given in facsimile as Appendix E. The Prymer (Hours etc.) commences on leaf 37, the preceding matter consisting of rubrics, prayers, calendar, Easter table, a poem, discourses on the seven deadly sins, works of mercy, and other matter, very nearly the whole of which is in English ; a few pages, however, are in Latin without a translation, and a few follow the plan adopted through the bulk of the work. Several pages follow the Commendations, being occupied by various matter, partly in Latin partly in English.

The book apparently has nothing very remarkable in its binding, language, psalms, writing, condition, or size, though an exceptional thickness is naturally due to the addition of the Latin. There are no illuminations.

The Prymer appears to follow the usual (?) course, not the extended form, and the date is furnished from the following lines preceding the Easter Table :—

> 'Þis table was maad on þe xxvi day of marche ī þe ȝeer of our' lord . $\overset{1}{\text{m}}$. $\overset{0}{\text{iii}}$. $\overset{xx}{\text{iiii}}$. vi . & þane ȝede p'me by xix . & þe sonday bi g . lettre . & þat ȝeer was estir day on þe xxii . day ī aueril & þe nexte ȝeer aftir p'me ȝede bi i . & þe sonday by . f . lettre & eestir day was on þe seuēþe day ī aueril & so fro ȝeer to ȝeer' etc.

Probable indication of an Anglo-Saxon Prayer-book.—Amongst the books to which allusion is made in the following extract from an Anglo-Saxon Will may possibly have been a Prymer in an early form :

> 'Ðenne an hió Æðelflæde on ælcum þingum ðe ðér unbecweden bið on bócum, and án swilcum lytlum' ['about 995 '].
>
> Kemble's *Codex Diplomaticus*, No. 1290.

Entries in the MSS.—Few entries of names, dates, family events, or other occurrences, have been inserted by the owners in the fly-leaves, calendar, or elsewhere, in the Prymers. MS. 246, however, contains, under August, an entry referring to the death, presumably, of the owner's wife, Agnes.

Price of a Prymer.—The price of a Prymer would of course vary greatly, but considering the immense number of clerks in the

Middle Ages and the abundance of material, there is no reason to believe the Prymer to have been a costly volume. The following on this point is of interest. I take it from an inventory in the *Paston Letters*, possibly inserted, according to the editor, in 1474:—

'Item j premere ... ... ij^{s}.'

Gairdner's *Paston Letters*, vol. iii. p. 406.

The Prymer in Use.—I think we may feel sure that the Prymer was often kept in the bedroom, and very likely in many cases at the head of the bed.

Chaucer evidently refers to a common custom of keeping books at a bed's-head when he says that the Clerk of Oxenford would

'leuer haue at his beddes heed
Twenty bookes cleþed in blak and reed.'

Canterbury Tales, Prologue.

The following, from a book of manners of the fifteenth century, refers to a particular time and place for the use of the Prymer:—

'In the morenynge whan ye vp rise
To worshipe gode haue in memorie,
Wyth crystes crosse loke ye blesse you thrise,
Your pater noster saye in deuoute wyse,
Aue maria with the holy crede,
Thenne alle the day the better shal ye spede.

And while that ye be aboute honestly
To dresse your self & do on your araye
With your felawe wel and tretably,
Oure lady matyns loke that ye saye,
And this obseruance vse ye every daye
With pryme and ouris.'

Book of Curtesye, 1477–8, Early English Text Society.

I have not been able to find an English miniature depicting the Prayer-book in use by a member of a congregation in church; but a fine foreign Psalter in the British Museum (28962) gives such an example.

The following is taken from Cavendish's *Life of Wolsey* (Holmes's edition, p. 258) :—

> 'It chanced me upon All-halowne day to come into the great chamber at Assher, in the morning, to give mine attendance, where I found Mr. Cromwell leaning in the great windowe, with a Primer in his hand, saying our lady mattens.'

In one of the clerestory windows of the Abbey church of Great Malvern is the figure in painted glass of Prince Arthur, son of Henry VII. He is depicted as kneeling before an open book, possibly the Prymer.

Family portraits of early date often display the personage depicted with a book, apparently of devotions, such being probably the Prymer.

Possibly at times carried suspended from the Waist.—In a note on the Tudor Exhibition printed in the *Antiquary* for 1890, p. 56, the writer, after referring to 'a small book of prayers,' goes on to say :—

> 'In the portrait of Lady Petre we see the fashion of carrying such books. Lady Petre has suspended by a gold chain, passing round her waist, a book similar in size. . . . English maidens have been noticed by at least one writer of those days, as in the habit of carrying books of devotion.'

Probable Use Out-of-doors.—We may reasonably suppose the use of the Prymer out-of-doors to have been to some extent frequent, and the following may very probably refer to such an occasion. Sir John Henyngham, Knight,

> 'seyd to hese wyf that he wuld go sey a lytyll devocion in hese gardeyn.'
>
> Extract from a Letter from Agnes Paston, 1453, Gairdner's *Paston Letters*.

Mentioned in Wills.—The Prymer, as a matter of course, is frequently mentioned as a legacy. A Will of more than ordinary interest is that of 'Iohn Kirkeby citeȝeine and plummer of london,' who in 1461 left his best prymer to his nephew Robert, another

prymer to his son Thomas, and another prymer to his daughter Margery. (Somerset House Wills, Godyn l. 7.) Now this is peculiarly interesting. Why should he leave the best prymer to his nephew and the poorer books to his own children? The reason is, I think, not difficult to discover. It would probably be because the children already had each his and her own prayer-book, and though they were not the best, having very likely been in some measure spoilt by the children's use, they were still to retain their own. The Will of a grocer's widow (same volume, l. 47 *b*) lends also much support to this theory. The great number of prymers left by shopkeepers and members of the trading community is of special significance, establishing beyond doubt the very wide use of the book amongst the middle classes.

The book might reasonably be looked for amongst the goods of a shopkeeper's assistant :—

'a prymmer for to serve god with :'

Will of Roger Elmesley, 1434,

'seruant sumtyme with Iohn Bokeler' wexchaundeler.'

English Wills, Early English Text Society.

Possibly at times Buried with Owner.—In digging graves in ancient churchyards, crucifixes have been found which have the appearance of having at one time formed part of a book-cover. I make the suggestion that these crucifixes may have belonged to Prymers which have been buried with their owners, but am fully aware that the evidence is extremely slender, and in no case can the custom have been at all common.

The Prymer probably sometimes carried to Church in a Pocket-handkerchief.—Mr. Walcott, in his *Sacred Archæology*, p. 157, says :—

> 'It was the custom till of recent years for women-servants to carry their church books in a clean white handkerchief, a relic of the old custom in the Western Church for women to receive the Eucharist in a linen cloth.'

May we not, however, fairly consider that the Prymer in the Middle Ages was by some people carried to church wrapped in the handkerchief, and that the custom still remains in some districts

to-day? We know the handkerchief to have been far from uncommon before the Reformation.

> 'Blowe not your nose in the napkin, where ye wipe your hand;
> Clense it in your hankerchef.'
>
> Hugh Rhodes's *Book of Nurture*, 1550.

Manner of use in Church.—Though the Prymer contained much of certain public services, yet we have evidence that the laity were not, as a matter of course, expected to follow the services. I think we may believe that they either did so follow, or, within certain limits, were wont to use their own devotions as their piety suggested. By certain limits, I mean such restrictions as an erect posture at the Gospel, or devout reverence at the Elevation. The following will, I think, make this point clear:—

> 'Behold the leuacioun reuerently.
> Sucche praere there thanne thu make,
> As liketh the best for to take.'
>
> *Lay Folks' Mass-book*, p. 39, Early English Text Society.

The Book-board in the Pew for the Prymer.—In ancient churches we meet at times with the pew still retaining its ancient book-board. We may in such cases determine, as a matter of course, that the Prymer has often lain there. The next extract may possibly allude to the Prymer in such a position:—

> 'or he entur in to þe churche, be it erly or late, perceue all þynge for his pewe þat it be made preparate, boþe cosshyn, carpet & curteyn, bedes & boke.'
>
> The 'Office of a Chamburlayne' in the *Boke of Nurture*, about 1450: Early English Text Society. (*Babees Book*, p. 179.)

Use of the Office for the Dead.—The following extract has reference to one of the most solemn of services, and we may reasonably suppose that more than one of the members of a guild, meeting on such an occasion, would bring with them a Prymer with which they might follow the service:—

> 'And if any brothren or sistren be ded, a mile aboute, the brethren and sistren sul ben at placebo and dirige an at masse.'
>
> Guild of St. John Baptist, Oxeburgh, founded 1307.—*English Gilds*, Early English Text Society.

The Prymer may also have been frequently carried to the funeral services of successive generations of owners, for with its help the Burial Service could in great measure be followed. (See the mediæval Office for the Burial of the Dead.)

In conclusion, I would add that the Prymer forms a valuable link in the chain of evidence respecting the religious knowledge and piety of our mediæval forefathers. At times, we meet with statements disputing both the one and the other. Such statements, however, rarely give references to existing contemporary documents, and in dealing with such a question evidence of the period alone can be relied upon. The witnesses of the piety of our ancestors may be found in the generous offerings of all classes recorded in churchwardens' accounts, the unstinted labour expended on church fabrics, with the material and workmanship of their furniture, the simple epitaphs, the ample endowments, the frequent attendance at churches never artificially warmed, the religious feeling evinced in private family letters, and the solemn and beautiful language of ancient wills. From such evidence, with much more of a similar character, we may obtain a trustworthy estimate of the piety of our pre-Reformation forefathers. Corresponding evidence of the period of the Reformation and succeeding years we do not find so readily to hand; indeed, the absence of such evidence is conspicuous.

MSS. Collated in the following Pages.

No.	Present location	Press mark	Represented in this work by
I.	British Museum	MS. 17011	17011
II.	„ „	„ 17010	M
III.	„ „	„ 27592	27592
IV.	Bodleian Library	„ Ashmolean 1288	Ash
V.	„ „	„ Douce 275	275
VI.	„ „	„ „ 246	246
VII.	„ „	„ Rawlinson C 699	699
VIII.	„ „	„ Bodley 85	85
IX.	Oxford, Queen's College	„ 324	QC
X.	Cambridge University	„ Dd 11, 82	CU
XI.	Cambridge, St. John's College	„ G 24	SJ
XII.	Cambridge, Emmanuel College	„ 3.3.13	Em
XIII.	Glasgow Hunterian Library	„ V 6, 22	G

Description of the Manuscripts.

I.

17011 (*B. Museum, MS.* 17011).

Date.—Dated about 1430 in Maskell's *Monumenta.*
Size.—By far the smallest, being about 5 inches by 4.
Writing.—Approaching to the cursive style, and very much smaller than the rest.
Binding.—Modern.
Condition.—Good.

Contents.

The Hours *The Seven Psalms* *The Fifteen Psalms* *The Litany* *The Office for the Dead* *The Commendations*	. . . . . leaf 1

The MS. concludes at leaf 108.

II.

M (*Maskell's. B. Museum MS.* 17010[1]).

Date.—Dated about 1410 in Maskell's *Monumenta.*
Size.—Small quarto.
Writing.—Usual.
Binding.—Modern.
Condition.—Good.

[1] Printed with Introduction and Notes in Maskell's *Monumenta Ritualia Ecclesiæ Anglicanæ*, vol. iii.

Contents.

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations . . . . . leaf 1

Oure fadir etc.
Heil marie etc
I bileue in god fadir almyȝti etc. . . . . „ 77 *b*
Þes ben þe ten comaũdementis of god . . . . . „ 78
Þese ben þe seuene deedly sȳnes . . . . . „ 79
(Subsequent insertions)

The MS. concludes at leaf 80.

III.

27592 (*B. Museum, MS.* 27592).

Date.—The Calendar contains an allusion to the crowning of Richard in 1377, and another to the earthquake of 1382.

Size.—Quarto.

Writing.—Usual.

Binding.—Modern.

Condition.—Apart from imperfections, good.

Contents.

Easter Table . . . . . leaf 4
Calendar . . . . . „ 6

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations . . . . . „ 12

On the 10 Commandments . . . . . leaf 42
„ 7 Deadly Sins . . . . . „ 45 *b*
„ 5 outward and inward wits . . . . „ 46 *b*
„ 7 works of mercy, bodily and ghostly . . „ 47 *b*
„ 7 Gifts of the Holy Ghost . . . . „ 48 *b*
„ 7 Words of Christ . . . . . „ 50
The holy doctour seint austyn spekinge in þe p'son of crist vnto etc. synful man etc. . . . . „ 51
On the 16 Properties of Charity . . . . . „ 52 *b*
Verses from Scripture etc. . . . . „ 54
dere brother in crist I haue etc. . . . . „ 57

The MS. concludes at leaf 61.

IV.

Ash (*Bodleian Library, MS. Ashmolean* 1288).

Date.—Between 1400 and 1420 (on the authority of Mr. Warner).
Size.—Small quarto.
Writing.—Usual.
Binding.—Modern.
Condition.—Good.

Contents.

Calendar.

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations . . . . . leaf 9

A cristen mānes confessioun . . . . . „ 112 *b*
On the 10 Commandments . . . . . „ 118
„ 5 bodily wits . . . . . „ 124 *b*
„ 7 works of bodily mercy . . . . . „ 126 *b*
„ 7 deeds of ghostly mercy . . . . . „ 129

The MS. concludes at leaf 131.

V.

275 (*Bodleian Library, MS. Douce* 275).

Date.—Dated about 1420 in Maskell's *Monumenta.*
Size.—Small quarto.
Writing.—Usual.
Binding.—Modern.
Condition.—Good.

Contents.

Calendar.

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations . . . . . leaf 1

The MS. concludes at leaf 77.

VI.

246 (*Bodleian Library, MS. Douce* 246).

Date.—In the Calendar is a reference to the crowning of Richard in 1377.
Size.—Small quarto.
Writing.—Small.
Binding.—Original sides of oak covered with stamped brown leather.
Condition.—Good.

Contents.

Easter Table, Creed, Misereatur, Confiteor, being subsequent insertions.
Calendar . . . . . leaf 5

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations . . . . . , 11

Psalms of the Passion . . . . . leaf 93 *b*
O unwemed etc. . . . . „ 98 *b*
Holy maide katerine etc. . . . . „ 100 *b*
On the 10 Commandments . . . . . „ 101 *b*
Thou schalt loue þi lord þe goꝺ of alle etc. . . . „ 103 *b*
ffife wittes Seuē dedeliche sȳnes Seuene ȝiftes of þe holy gost Seuen workys of m'cy Six man) of cōsense etc. Seuene workes of gostly m'cy . . „ 106

The MS. concludes at leaf 107.

VII.

699 (*Bodleian Library, MS. Rawlinson C* 699).

Date.—Given as subsequent to 1460 in Maskell's *Monumenta.*
Size.—Small folio.
Writing.—Usual.
Binding.—Original sides of oak covered with stamped brown [leather.
Condition.—Good.

Contents.

Calendar . . . . . leaf 1
The Hours, *The Seven Psalms*, *The Fifteen Psalms*, *The Litany*, *The Office for the Dead* [1] . . . . . „ 7
On the last words of Christ . . . . . „ 82
Lord god þat woldist for þe aȝenbiyng of þe world etc. „ 83 *b*
O unwēmed etc. . . . . „ 84
Lord ihūs crist þat camest doū etc. . . . . „ 86
A confession . . . . . „ 88 *b*
On þe bileeue . . . . . „ 93
„ þe pater nost) . . . . . „ 113
þe charter of heuene . . . . . „ 137
Hors eþir armer of heuene . . . . . „ 147

[1] From the arrangement of the MS. we may with almost certainty believe the Commendations to have been at one time present.

Of mekenesse . . . . . leaf 159
A p'ier þat seīt Brandoū made . . . . . „ 162 *b*
On the 10 Commandments . . . . . „ 167 *b*
„ 5 bodily wits . . . . . „ 173 *b*
„ 7 works of bodily mercy . . . . . „ 176
„ 7 deeds of ghostly mercy . . . . . „ 178 *b*

The MS. concludes at leaf 179.

VIII.

85 (*Bodleian Library, MS. Bodley* 85).

Date.—Given as rather later than 1410 in Maskell's *Monumenta.*
Size.—Small quarto.
Writing.—Usual.
Binding.—Modern.
Condition.—Good.

Contents.

Calendar . . . . . leaf 1
The Hours, *The Seven Psalms*, *The Fifteen Psalms*, *The Litany*, *The Office for the Dead*, *The Commendations* . . . . . „ 7
On the 10 Commandments, wits, gifts etc. . . . „ 110
Wordis of poul . . . . . „ 122
I haue wondir seiþ seynt poule etc. / God spac to Moyses seiying . speke to alle þe children etc. . . . . „ 123

The MS. stops at leaf 123 ; the conclusion being lost.

IX.

QC (*Queen's College, Oxford, MS.* 324).

Date.—Dated about 1420 in Maskell's *Monumenta.*
Size.—Large octavo.
Writing.—Usual style, the colours black and red being remarkably vivid.
Binding.—Ancient.
Condition.—Good.

Contents.

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations . . . . . leaf 1

A pater noster of þe exposicioun of seynt edmond of pounteney . . . . . „ 77 *b*

The MS. concludes at leaf 80.

X.

CU (*Cambridge University Library, MS. Dd* 11, 82).

Date.—Dated 'about 1430 or rather later' in Maskell's *Monumenta.*
Size.—Small quarto.
Writing.—Usual.
Binding.—Modern.
Condition.—Good.

Contents.

The Hours
The Seven Psalms
The Fifteen Psalms
The Litany
The Office for the Dead
The Commendations . . . . . leaf 1

The MS. concludes at leaf 96.

XI.

SJ (*St. John's College, Cambridge, MS. G,* 24).

Date.—Before 1400. See Calendar.
Size.—Small quarto.
Writing.—Usual.
Binding.—Modern.
Condition.—Good.

Contents.

Calendar	leaf	1	
Easter Table	„	7	
The Hours, *The Seven Psalms*, *The Fifteen Psalms*, *The Litany*, *The Office for the Dead*, *The Commendations*	„	9	
Psalms of the Passion	„	88	
O intemerata	„	94	*b*

XII.

Em (*Emmanuel College, Cambridge, MS.* 3.3.13).

Date.—In the Calendar we have an allusion to the crowning of Richard in 1377, and also another to the earthquake of 1382.

Size.—Quarto.

Writing.—Usual.

Binding.—Modern.

Condition.—Good.

Contents.

Calendar	leaf	1	
The Hours, *The Seven Psalms*, *The Fifteen Psalms*, *The Litany*, *The Office for the Dead*, *The Commendations*	„	7	
Psalms of the Passion	„	53	
On the 7 deadly sins	„	57	*b*
„ 10 Commandments (imperfect)	„	59	
„ 7 Gifts of the Holy Ghost	„	60	*b*
„ 7 Words of Christ	„	61	*b*
Verses from Scripture	„	62	*b*

O vnwemed etc. . . . . leaf 64
On the Sixteen Properties of Charity . . . . „ 65

The MS. concludes at leaf 66.

XIII.

G (*Glasgow Hunterian Library, V* 6, 22).

Date.—A reference to the crowning of Richard in 1377 appears in the Calendar.

Size.—Small quarto.

Writing.—Usual.

Binding.—Comparatively modern.

Condition.—Good.

Contents.

A few later insertions, 'I fynd & rede by holy mēnys wrytyng' etc.
Alphabet, Lord's Prayer, Hail Mary, Apostles' Creed . leaf 1
A Confession . . . . . „ 1 *b*
Graces for particular occasions etc. and 7 Sacraments „ 2
Easter Table . . . . . „ 6
Calendar . . . . . „ 8
The Hours
The Seven Psalms
The Fifteen Psalms
The Litany . . . . . „ 14
The Office for the Dead
The Commendations
The 10 Commandments . . . . . „ 71 *b*
On the 7 Deadly Sins . . . . . „ 76 *b*
„ „ Gifts of the Holy Ghost . . . . . „ 80 *b*
Verses from Scripture . . . . . „ 81 *b*
On the 7 Words of Christ . . . . . „ 84 *b*
„ „ 16 Properties of Charity . . . . . „ 85 *b*
A few pages with entries . . . . . „ 87

Collation of the Manuscripts.

NOTE.

THE following collation exhibits in parallel columns the liturgical variations of thirteen manuscript Prymers, the main and representative text being taken from MS. 17011, and the collation extending through the Hours, Seven Psalms, Fifteen Psalms, Litany, Office for the Dead, and Commendations. All other matter is undoubtedly additional, clearly forming no part of the Prayer-book proper.

Table connecting the Collation with the full text.

	Part 1. Text.	Part 2. Collation of MSS.
The Hours: Matyns. commences on	page 17	page 13
Lauds . . „ „	„ 22	„ 16
Prime . . „ „	„ 30	„ 23
Tierce . . „ „	„ 33	„ 24
Sext . . „ „	„ 36	„ 26
None . . „ „	„ 39	„ 27
Evensong . „ „	„ 43	„ 30
Compline . „ „	„ 48	„ 31
The Penitential or the 7 Psalms „ „	„ 52	„ 39
The Gradual or the 15 Psalms „ „	„ 59	„ 39
The Litany . . . „ „	„ 65	„ 40
The Office for the Dead—		
Placebo . . . „ „	„ 70	„ 52
Dirige: First nocturn . „ „	„ 75	„ 55
Second nocturn „ „	„ 79	„ 56
Third nocturn „ „	„ 83	„ 58
Lauds . . „ „	„ 88	„ 61
Commendations . . „ „	„ 96	„ 65

Collation of the Manuscripts.

THE MATYNS.

27592.

Lord þou shalt opene my lippis.
And my mouþ shal shewe þi preisynge.

God take heede in to myn help.
Lord hy'e þee to helpe me.

Glorie be to þe fadir & to þe sone & to þe hooli goost.
As it wa' ī þe bigynnynge & now & eu'e ˢ & in to worldis of worldis . so be hit.

17011, Ash, M, QC, 275. | **All others.**

Allē . God make me saaf. | All'a Preyse ȝe the lord.

17011, Ash.

Invitatorie . Preisynge to þee lord . kyng of eūlastinge ioye.

[Inuitator'] Heil marie ful of grace . þe lord is wiþ þee.

Ps. Uenite.

y' Quē t'ra.

þe cloistre etc.

27592. lost.

QC. lost.

Ash.
A'. þou art blessid.

Ps. D'ne d'us noster.
Ps. Celi enarrant.
Ps. D'ni est terra.

A'. Blessid be þ^{u} among alle wymmē . & blessid be þe fruyt of thi wombe.

85.

℣. Hooli goddis modir eu)e mayde marie.
℟.° Praye for us to þe lord oure god.
Pat) nost) Oure fad' etc.
[Aue maria] Heil marie etc.
And leede us not ī to tēptacioū.
But deliu)e us frō yuel.

QC.

℣. Lord comaūde us to blesse.
℟. Hooli mayde of maydyns: praie for us to þe lord oure god . So be it.

[The ferste lesson.]

QC.

S'c'a m' u'go. lost.

Seynt marie etc.
Þou Lord haue m'ci on us.
Thanke we god.

17011.

℟. S'c'a īmaculata. Hooli maydenhood & wiþoute wem . i noot what preisinge i may seye to þee . ffor hī þ^{t} heuenis myȝtē not take þ^{u} baar ī þi wombe.

℣. Blessid be þ^{u} among alle wymmen & blessid be þe fruyt of þi wōbe . ffor hī þ^{t} heuenis myȝte not take þ^{u} baar ī þi wombe.

℣. Lord cōmaūde us to blesse.

℟. Mayde marie p'ie for us w^{t} meek þouȝt . So be it.

[The ii lesson.

S'c'a m' piar'.

Seynt marie etc.

QC. lost.

Þou forsoþe lord haue m'ci on us.
Thanke we god. | 17011.

℟. B'a es uirgo. Blessid art þ^{u} mayde marie þ^{t} baar þe lord makere of þe world. Þou hast engendrid hī þ^{t} made þee & þ^{u} dwellist maide wiþoutē ende.

℣. Heil marie ful w^{t} grace þe lord is w^{t} þee. ℟. Þ^{u} hast engendrid hī þ^{t} made þee . & þ^{u} dwellist mayde wiþoutē ende.

℣. Lord cōmaūde us to blesse.

℟. Goddis hooli modir be helpe to us . So be it.

[The iii lesson.]

S'c'a d'i genitrix.

Hooli modir etc.

Þou lord forsoþe haue m'ci of us.
Thanke we god. | 17011.

℟. ffelix nāqȝ . Seely art þ^{u} hooli u'gyn marie & worþiest al man'ꝰ preisinge . ffor of þee is risun þe sūne of ryȝtwysnesse c'st oure god.

℣. Praie for þe peple . bidde for þe clergie . biseeche for þe deuout wōman kynde . late alle feele þī help . þ^{t} worþili maken mynde of þee. ℟. ffor of þee is risū þe sūne of riȝtwysnesse . crist oure god.

Glorie be to þe fadir and to þ^{e} sone & to þe hooly goost.
ffor of þee is risū þe sūne of riȝtwysnesse . crist oure god.

y' Te deū laudamus te do.'

We herien þee god etc.

[LAUDS]

All others.	85, CU, 275, 699.	QC.
℣. Ora ꝑ nobi'. s'. d'i. ge'. Hooli goddis modir p'ie for us.	℣. Hooli goddis modir eu͂ maide marie.	lost.
℟. ꝑt we be maad wurþi to þe biheestis of c'st.	℟. Preye for vs to our' lord god.	

D's ī adiutoriū
God take heede etc.

Ash, M.

A'. O wonderful.

Ps. D'n's regnau^{t}.
Ps. Iubilate d'.
Psalmus . Deus deus meus.
Ps. D's mis'.
Ps. Benedicite.
Ps. Laudate d'n'm de. **27592, 85.**
Psalmus. Cantate d'no canticum nouū. A page lost.
Ps. Laudate d'n'm ī sanctis.

A' O admirabile.
O þe wundirful etc.

Capitulum . Maria.
Marie mayde etc. þankis to god.

Ympne . O gl'iosa d'na.
O thou gl'ious etc.

℣. Elegit . God chees hir & before ches hir.

℟.° He made hir for to dwelle ī his tab͂nacle.

17011, Ash, M.
| A'. O þou glorious.

Ps. B'n'dictus.

A'. O gl'iosa dei gē.

O þow glorius etc.

All others.	85.	246, 699, CU.
℣. Ostende . Lord schewe to vs þi m'cy.	Lord here my p'yere and my cri to the shal comen.	Lord god of vertues conuerte vs.
℟.° And ȝeue to vs þi saluacioū.		And schewe to vs þi face & we schulen be saaf.

Preie we . Orisoū . Concede nos.

Lord god we p'ien þe etc. Blesse we þe lord . Þankis to god.

A'. Veni s'c'e s'p's . Hooli goost come fulfylle þe hertis of þi feiþful seruauntis & liȝtne þe fyer of þi loue in hem

℣. Emitte . Sende out þi goost & þei schulen be maad.

℟. And þow schalt make newe þe face of þe erþe.

P'ie we . Or'o'. Deus q' cor'.

God þat tauȝtist þe hertis of þi feiþful seruaūtis be þe liȝtnīge of þe holi gost: graunte vs to sauore riȝtful þingis ī þe same goost & to be ioyful eu͛more of his cownfort . Be c'st oure lord . So be it.

A'. Lib'a nos . O blessid trynite deliu͛e us saue vs . & iustifye vs.

℣. Sit nomē . Þe name of þe lord be blessid.

℟. ffro þis now & ī to þe world.

P'ie we . Oro . Omp's sempit͛ne de'.

Everelastynge almyȝti god þat ȝauest vs þi seruauntes ī knowlechynge of verry feiþe to knowe þe glorie of þe endeles t'nyte & ī þe myȝt of mageste to worschepe þe ī oonhede we bisechen þat be þe

sadnesse of þe same feiþ we be kept & defendid eu͂more fro alle adu'sytees . By alle worldis of worldis . So be it.

17011 Ash, M.

A'. Nos autem . fforsoþe vs bihoueþ to haue ioye in þe cros of owre lord ihū crist.

℣. O'is t͂ra . Al erþe worschipe þe god.

℟. And synge it to þe I schal seie salm to þi name.

P'ie we . Orisoun . Deus q' s'c'am c'cem.

God þat stiedist þin holi cros & liȝtnedist derknessis of þe world : fuche þou saaf to liȝtne oure hertis & bodies bi c'st oure lord . So be it.

All others.

A'. Alle halwen of God þat ben felowis to þe citizeyns of heuene : bidde ȝe for vs to owr lord.

℣. Riȝtful men be ȝe glad & bliþe in our lord.

℟. And mak ȝe ioie alle þat ben of riȝtful herte.

Preye we [Quesumus].

We bisechen þee almyȝti god þ͂t bi þe meritis of þi modir & maide marye & of alle halewen we be delyuered from alle yuelis . þ͂t þoruȝ hir p'ieris we mowen lyue pesibli in þi worschip . bi crist oure lord Amen.

17011 Ash, M.

A' of seynt Miȝhel.

Michael archanȝlele Miȝhel archaūgel come þou in helpe wiþ þe peple of god.

℣. In conspectu ang' . In þe siȝt of aūgels I schal synge to þe my god.

℟. I schal worschipe to þi temple & I schal knowleche to þin holi name.

P'ie we . orisoū . Deus q' miro.

God þat in a m͂ueylous ordir ordeynedist seruysis of angels & of men : g'unte þou m͂cyfulli þ͂t oure liif be defendid ī erþe bi hem þat stondyn nyȝ eu͂emore seruynge to þe ī heuene . Be c'st oure lord . So be it.

All others.

All others.

A' of seint Ion baptist.

Int᷑ natos . Amonge þe sonys of wimmen roos not a gretter þan Ion baptyst.

℣. ffuit . A man was sent fro god.

℟. To whom þe name was Ion.

Praie we . orisoū . Perpetuus.

Lord defende us þoruȝ þe ꝑpetuel bisechyngis of seint Ion baptyst . [&] in how myche we ben more freel: in so myche more bere þou vs up wiþ necessarye helpes . Bi c'st oure lord So be it.

A' of Pet᷑ & poul.

Petrus apostolus . Pet᷑ apostle & poul þe techer of folk of kynde: þei han tawȝt us þi lawe lord.

℣. In omnē t'ram . The sown of hem wente ī to al erþe.

℟. And hir wordis in to þe coostis of þe rowndnes of þe erþe.

P'ie we . oro.

God þat hast halwyd þis day wiþ martyrdom of þin holi apostlis petyr & poul: graūte to þi chirche ī alle þingis to folwe þe byddynges of hem of whom sche took begynnynge of clene religyown . Be c'st owre lord . So be it.

A' Andreas Xp̄i.

Andrew þe seruaūt of c'st & þe worþi apostle of god . broþ᷑ of pet᷑ and ī passioū his felowe . lo I speke of þe . spek fadir for me . for I am myndeful of þe be þou myndeful of me.

℣. Dilexit . The lord louede andrew.

℟.° In to odour of swetnes.

P'ie we . oro . Majestatē.

Lord we p'ien mekely þi majeste: þat as blessid andrew þe apostle was prechour & gou᷑nowr of

þi chirche: so be he eu̅lastynge mediatowr for vs bifor þee . Be c'st oure lord . So be it. | All others.

A' of seynt laurens.

Laurẽcius . Seint lawrens wroȝte a god werke . þat bi þe tokene of þe holi cros lyȝtnede þe blynde.

℣. Dispsit . He delede & ȝaf to þe pore men.
℟.° þe ryȝtfulnes of him duelliþ ī to þe world of world.

P'ie we . orisō . Da nobis q'm's.

Almyȝti god eu̅elastynge . we p'ien þe graunte vs to slake þe flawme of oure vicys: þat g'untedist to seynt Lawrens þi martyr to ou̅ come þe brennyng of his t'mentys . Bi crist oure lord . So be it.

A' s'c'i Nicolai.

Beatus Nicholaus . Blessid Nicholas ȝit a lytil childe: wiþ myche fastīg made his bodi meger.

℣. Ora ꝑ nobis . P'ie for vs blessid Nicholas.
℟. þat we be maad worþi to þe bihestis of c'st.

P'ie we . oro̅ . De' q' beatum.

God þat wiþ vnnowmbrable myraclis hast maad for seynt Nicholas þ^t^ blessid bischop: we p'ien þe graunte to vs þat þorȝ his p'iers & his disseruyngis . we be delyueryd fro þe brennyngis of helle . Be our lord c'st . So be it.

A' s'c'e Margarete.

Erat autem . Margarete was of fyftene ȝeer whan sche was pit in presoū þurȝ þe wicked kynge Olibryus.

℣. Diffusa . Grace is held owt ī þi lippis.
℟. þerfore god blessid þe in to wiþ outē ende.

All others.

Praie we . oro . Deus q' beata' v' Margar'.

God þat madist blessid margrete uirgyne to come to heuenes bi þe victorie of martyrdom: graunte þou we p'ien þe þat we folwyng þe ensawmple of hir . mowyn disserue to neyȝe nyȝ to þe . Be c'st oure lord . So be it.

A' de beata Katerina v'.

Uirgo s'c'a katerina . Seynt Kateryne virgyne þe schynynge gemme of grece . w's þe dowter of kynge Costi of þe cytee of alisawndyr.

℣. Ora pro nobis . P'ie for vs blessid kateryne.

℟. Þat we be maad worþi to þe beheestis of c'st.

Praie we . oro . Deus qui dedisti legem.

God þat hast ȝoue þe lawe of moyses ī þe hil of synay . & in þe same place be þin holi aungelis hast gedrid to gydere merueylously þe bodi of seynt kateryne virgyne : g'unte vs we p'ien þe þat þurȝ hir disseruynges & hir mediaco'n . we be worþi to come to þe hil þat is crist . Be þe same c'st oure lord . So be it.

M, Ash.

17011.

A' o'ium s'c'or'.

Exultabunt s'c'i ī . Seintis schullen be glad in ioye in her cowchis.

℣. Mirabilis deus . God is m᷑ueylous in his seyntis.

℟. And glorious in his majeste.

oro . Infirmitatem.

Lord mekeliche we bisechen beholde m'cyfulli ī to oure infyrmite & þoruȝ þe bisechyng of goddes moder moost holi . & alle halwyn: turne awei alle yuelis þat we iustli disseruyn . Bi crist our lord . So be it.

17011, Ash, M. | All others.

A' ꝑ fidel' def'.

Corpora s'c'or' . The bodies of halwes be beryed ī pees & þe name of hem schul lyue wiþ owte ende.

℣. Beati q' hī . Lord blessid be þei þat dwellen in þin hows.

℟. Þei schal p'ise þe ī to worldis of worldis.

P'ie we . oro̅ . P'piciare q'm's.

Lord haue m'cy on vs þi seruawntis . we p'ien þe þoruȝ þe gloryus ioies of halwis . whos bodies eꝫ̃ relikis ben contyned ī alle holi chirche bi her gl'iows meryt & þorȝ her deuowt p'ier . be we eu̅emore defendid fro al iuel . Bi c'st oure lord . So be it.

17011. | Ash, M.

A' Seyntis schulen make myrþe in glorie and þei schal glade in þer couchis.

℣. Merueilous is god in his halowis.

℟. And gloryous in his majiste.

Preie we . Of alle seītis.

Infirmitatem . Lord we preien þee mekely to biholde oure infirmyte . and alle þe yuelis which we han iustly disserued . putte þou awei þoruȝ þe preier of þi blessid modir and of alle seȳtis . þt we may haue þoruȝ oure lord ihū crist : ioie wiþoute eende bi þe same crist oure lord . so be it.

A' . P' pace.

Da pacē . Lord ȝyue pees ī oure daies . for þer is noon oꝫ̃ þat schal fiȝte for vs but þou lord owre god.

℣. D'ne fiat . Lord be pees maad ī þi v̅tu.

[℟.] And plente ī þi towres.

P'ie we . oro . Deus a quo.

God of whom ben holi desyris . ryȝt counceylis & iuste werkys: ȝyve to þi seruauntes pees þt þe world mai noȝt ȝyue . þat & oure hertis ȝouū to þi comaundemētis & þe drede of enemyes put awey: our' tymes be pesyble þurȝ þi defendynge . Be our' lord ihū crist þi sone . þat wiþ þe lyueþ & regneþ in þe vnyte of þe holi goost god : Bi alle worldis of worldis . So be it . Blesse we to þe lord . þankes to god.

A' of þe passioun. | 27592.

Patris sapiencia . The wisdom etc.[1] | lost.

℣. Adoram' . We worschepen etc.

℟. ffor bi þin etc. | QC. lost.

P'ie we . oro . D'ne ihū Xp'e.

Lord ihū c'st etc.

The gloryus passioun etc.

[PRIME]

All others.	246, 85, 275.	Em, CU, G, 699.
℣. Aue maria. Heil marie etc.		Oure fadir.
℟. þou arte blessid etc.		

Deus in adiutoriū.

God take hede etc.

ympnū.

Come þou foorm)e etc.

Ash, M.
A' O wonderful.

Ps. De' in no'i'e.	85.
Ps. Laudate d'n'm o'es.	lost.

Ps. Confitemini.

A' [O admirabile].

O a wonderful marchaundise etc.

[1] All but 17011, Ash, and M, give the hours of the cross in rhyme.

27592.

Cap'l'm . In o'ibȝ re'. | lost.

In alle þinges etc. Þankes to god.

℣. Aue m' . Heil marie ful of g'ce þe lord is wiþ þe.
℟. Heyl marie ful of g'ce þe lord is wᵗ þe.
℣. Blessed be þou amonge alle wīmen & blessid be þe fruyt of þi wombe.
℟. Þe lord is wiþ þe.
℣. Glorie be to þe fadir & to þe sone : & to þe holi goost.[1]
℟. Heyl marie ful of g'ce þe lord is wᵗ þe.
℣. Holi modir of god eu̯e maide marie.
℟. P'ie for vs to þe lord. | 85.

17011, Ash, M, SJ.

℣. Lord schewe to vs þi m'cy.
℟. And ȝyue to vs þi saluacyoū.

P'ie we . oro . Concede.

Lord god we etc. Blesse we þe lord : Þankes to god.

A' of þe passioū.

Hora prima . In þe etc.
℣. We worschipē etc.
℟. ffor bi etc.

Preie we . oro . D'ne ihū Xp'e.

Lord ihū c'st etc.
Þe glorius etc.

[TIERCE]

17011, Ash, M, SJ.	85.	CU, 246.	All others.
℣. Heyl marie ful of g'ce þe lord is wiþ þe.	In euer iche tribulacion and anguis helpe vs maide marie.	Oure fadir.	
℟. Blessid be þou amonge alle wīmen & blessid be þe fruyt of þi wombe.			

[1] 85 inserts here 'The lord is whit þee.'

27592. lost.

Deus in adiutorium.

God take etc.

Ympnū.

17011, SJ. **All others.**

Ueni creator.
Come etc.

Memēto. Biþenke þe maker etc.

Ash, M.

A. Whane þou were born.

Ps. Ad d'n'm cū t'bularer.
Ps. Leuaui oc'los meo'.
Ps. Letatus sū.

A' Quando nat'.

Wh'nne þou were born etc.

Cap' Ab inicio &.

Fro þe etc. Þankis to god.

℣. S'c'a dei g' . Holi modir of god eu͡elastynge u'gyn marie.
℟. Hooli modir of god eu͡elastīge v'gyn marie.
℣. P'ie for vs to þe lord oure god.
℟. Eu͡elastynge u'gyn marie.
℣. Gl'ie be to þe fadir & to þee sone: and to þe holi goost.
℟. Hooli mod͡ of god eu͡elastynge u'gyn marie.
℣. After þe byrþe þ[u] dwelledist euerelastynge u'gin vnwēmyd.
℟. Moder of god praie for us.

17011, Ash, M, SJ, QC.

℣. Lord schewe to vs þi m'cy.
℟. And ȝyue to us þi saluacoū.

27592.
lost.

P'ie we . oṙo . Concede nos fam'.
Lord god we etc. Blesse we þe lord : þankes to god.

A' of þe passioū.
Crucifige clamitant . Crucifie him þei etc.

℣. We worschipen etc.
℟. ffor bi etc.

P'ie we . oṙo . D'ne ihū Xp̄e fili.
Lord ihū c'st etc.
þe glorius etc.

[SEXT]

17011, Ash, M, SJ.	CU, G, 246.	All others.
℣. Heil marie etc. ℟. Blessid be þou etc.	Oure fadir.	

God take etc.

85.

Ympne.

17011, SJ.	All others.
	Ueni creator. Come etc.

Memento. Biþenke þe etc.

Ash, M.
A' Bi þe busch.

Ps. Ad te leuaui.
Ps. Nisi q' d'n's.
Ps. Qui confidūt.

27592. lost.

A' Rubū quē.

Be the busche þat etc.

Cap'. Et sic ī syon.

And so in syon etc. Þankis to god.

℣. Post partū . After þe byrþe þou dwellediste vnwēmed v'gyn.
℟. Aft') þe birþe þou dwelledist vnwēmed u'gyn.
℣. Moder of god p'ie for vs.
℟. Þou dwellist vnwēmed u'gyn.
℣. Glorie be to þe fadir & to þe sone : and to þe holi goost.
℟. After þe byrþe þou dwelledist vnwēmed u'gyn.
℣. Þou art maad fayr & swete.
℟. In þi delycis holi moder of god.

17011, Ash, M, SJ.

℣. Lord schewe to us þi m'cy.
℟. And ȝeue to vs þi saluacioū.

Preye we . oro . Concede nos.

Lord god we etc. Blesse we þe lord : Þankis to god.

A' of the passioū.

Hora sexta. In þe sixte etc.

℣. We worschipen etc.
℟. ffor be etc.

Praie we . D'ne ihesu Xp̄e.

Lord ihū crist etc.
Þe glorius etc.

[NONE]

17011, Ash, M, SJ.	G, 246, CU.	All others.
℣. to þe fourþe hour. Heil marie etc.	Oure fadir.	
℟. Blessid etc.		

Ash. 27592.

Deus ī adiutoriū. | lost. | lost.

God take etc.

ympn'.

17011, SJ. | All others.
Ueni creator.
Come etc.

Memento. Biþenke þe etc.

M.
þe root of iesse.

Ps. In conuertēdo.

Ps. Nisi d'n's.

Ps. Beati om'es q'.

A' Germinauit.

The roote etc.

Capꝫ. Et radicaui.

And I haue etc. þākis to god.

Ash.
lost.

℣. Speciosa. ffayr and swete þou art maad.
℟. ffayr & sweete þou art maad.
℣. In þe delicys holi mod'ꝫ of god.
℟. And swete.
℣. Glorie be to þe fader & to þe sone: and to þe holi goost.
℟. ffayr and sweete þou art maad.
℣. Holi v'gyn fuche þou saaf me for to p'ise þe.
℟. 3yue to me u'tu aȝens þine enemyes.

17011, M, SJ.

℣. Lord schewe to us þi m'cy.
℟. And ȝeue to vs þi saluacioū.

P'ie we . oro . Cōcede nos.

Lord god we etc. Blesse we þe lord : þankis to god.

A' [of þe passioū].

Hora nona . At þe ho' etc.
℣. We worschepyn etc.
℟. ffor be etc.

P'ie we . oro . D'ne ihū Xpe.

Lord ihū c'st etc.
þe glorious etc.

275, QC, SJ.

Aue regina.

Heyl quene etc.

℣. Byde for us holy godes moder.
[℟.] That we be maad woorthy to the behestes of crist.

Meritis et p̄cibȝ.

By the merites etc.

275, QC.

Salue regina.
Heyl queene etc.
O þou debonere .
O þou meke .
O þu swete maide mary . heil

Heyl marie etc.
Or'o O'p's sempit̄ne deus.
Almiȝti etc.

SJ.

Ps. De profundis
Kyriel̄ . Lord etc.
Xpistel̄ . Cryst etc.
Kyriel̄ . Lord etc.
Fader oure etc.
Hayl marie etc.
℣. Lede us nouȝt etc.
But deliuere etc.

QC, SJ.

lost.

All others.

Ash, 27592.

lost.

[EVENSONG]

17011, M. Ad v's. v'sicul' Heil marie etc. Blessid etc.

All others. God take etc.

G, 246, CU. Oure fadir.

Ash. lost.

Ash, M. A' Aftir þe birþe.

27592, SJ. lost.

QC. lost.

Ps. Letatus sū.
Ps. Ad te leuaui.
Ps. Nisi q'a d'n's erat.
Ps. Qui confidūt.
Ps. In conu'tendo.

A' Post p'tum.

Aftir þe byrþe etc.

Cap' Beata es m'ria.

Blessid art þou etc. Þankis to god.

ympnū . Aue maris stella.

Heil sterre etc.

℣. Diffusa . Grace is ȝotyn ī þi lyppis.
℟. Þerfore god haþ blessid þe wiþoutē ende.

Ash, M. A' Seynt marie.

Ps. Magnificat.

Mi soule etc.

A' S'c'a maria succurre.

Seint marie etc.

℣. Lord schewe to us þi m'cy.
℟. And ȝeue to vs þi saluacōn.

85.

P'ie we . Concede nos.

Lord god we etc. Blesse we þe lord : þankes to god.

SJ. 27592. lost.

[This MS. repeats now a portion from Lauds, commencing ' Veni sancte spiritus,' up to the conclusion of the prayer ' Deus a quo.' .... Blesse etc. Thanke etc.]

Alia Ant' de passione d'ni n'ri ihū Xp̄i.

De cruce deponitur . He is don etc.
℣. We worschipen etc.
℟. ffor be etc.

P'ie we . oro . D'ne ih͂u Xp̄e.

Lord ihū c'st etc.
þe glorious etc.

[COMPLINE]

Ash, M.	CU, 699, G.	All others.
℣. Heil marie etc. ℟. Blessid.	Oure fadir.	

Versus . Conu͂te nos . God oure saluacyoū conuerte vs to þee. And turne fro us þi wraþ[e].

Deus in adiutoriū meū intende.

God take etc.

Ash, M.
A' Wiþ gladnesse.

Ps. Vsquequo.
Ps. Iudica me.
Ps. Sepe expū.
Ps. Domine nō est exaltatū.
Ant' . Cū iocūditate.
Wiþ gladnesse etc.
Cap' . Sicut synamomū.
As canel etc. Þankis to god.
ympnū . V'go sing'laris.
Mayde aloone etc.

27592. lost.

17011, Ash, M.	All others.
℣. Ecce ancilla . Lo þe hand-mayde of þe lord.	God chees hire and forchees hire . And he makeþ hire dwelle in his tabernacle.
℟. Be it to me after þi word.	

Ash, M.
A' We glorifie.

Ps. Nūc dimittis.
A' Glorificamus te.
We glorifien etc.
℣. D'ne de' u'tutū . Lord god of u'tu conu͠te vs.
℟. And schewe þi face & we schullen be saaf.
P'ie we . oro . Gr'am tuam.
Lord we etc. Blesse we to þe lord. Þankis to god.
A' [of þe passioū].
Hora co'pletorii. At þe ou3r etc.

17011, Ash, M.

This[1] ho' is canonysed wiþ deuocōn . To þee c'st I recomende wiþ meke resoū . Þou þat of brēnynge looue suffredist for me . Be to me solace of deeþ & of angwische.
℣. We worschipen etc.
℟. ffor bi etc.
P'ie we . oro . D'ne ihū Xp̄e.
Lord ihū c'st etc.
Þe glorious etc.

CU.
Pater noster.

[1] M has (and rightly) 'þes ouris.'

All others.	275, G, 85, QC, 246.	27592.
Salue regina.		lost.

Heil queen etc.

17011, Ash, M.	All others.
℣. V'go mater . Virgyn mod^{r} of þe chirche. Eu^{r}lastīge ȝate of glorie . Be þou to us refuyt . Anentis þe fadir & þe sone.	
℟. O m'cyful.	
℣. Virgo pia . V'gyn m'cyful v'gyn pyteuows . O marie swete u'gyn . Heere þe p'ieris of meke men . To þe piteuowsly c'ynge.	
℟. O piteuows.	
℣. ffunde preces . ȝete owt p'ierys to þi sone . Ful of woundes fycchid to þe cros . And for us al for scowrgyd . W^{t} þornes p'cked ȝouū galle to drynke.	
℟. O swete.	
℣. Gloriosa . Glorius modir of god . Of whom þ^{e} sone w's fader . P'ie for us alle . Þat of þe make mynde.	
℟. O meke.	
℣. Dele culpas . Do awey blamys of wrecchidnes . Clense þe fylþe of synn^{r}s . ȝyue to vs þorȝ þi p'iers . Lyȝf of blessed men.	
℟. O celi.	
℣. Sup celos . Reysid aboue heuenes . And crowned of þi child . In þis wrecchyd valey . To gyltie be lady of forȝeuenesse.	
℟. O holi.	
℣. vt soluat . Þat he loose vs fro synnes . ffor þe looue of his mod^{r} . And to þe kyngdoom of cleernesse . Lede vs þe kynge of pitee.	

17011, Ash, M.	All others.	246, QC, 275, G, 85.	27592.
℟. O m'cyful . O piteuows . O holi . O meke . O celi . O sweete marie heil .	O thow debonere . O thow meke . O thow swete mayde marie heyl.		lost.

℣. Aue maria . Heil marie etc.
℟. Blessid [etc.].

P'ie we . oro . O'p's.

Almyȝty eu͂lastynge god þat wonderly þurȝ þe holi goost madyst redy bodi and soule of þe glorius v'gyn & mod͂ marie . þat she disseruede to be maad þe worþi dwellynge place of þi sone : g'nte þurȝ whos mȳde we ben maad glad . þat we be delyu͂ed bi hir piteuous instawnce fro yuelis þat now bē and fro endeles deeþ & sodeyn . Bi c'st our' lord . So be it.

17011, Ash, M.	All others.
Alia ant' Gaude ugo.	
Heyl þou u'gyn moder of crist . þat be eere conceyuedist . þurȝ Gabriels message . Heil þou for fulwiþ ioye . Chyldedest wiþouten peyne . Wiþ lilye of chastite . Heil þ^{u} for of þi sone . Whom þou sorwedest to suffre deeþ . þe resurrecōn schyneþ . Heil þ^{u} c'st upstiynge . And in to heuene þe seynge . Is born bi his owne mouynge . Heil þou þat after him styȝest . And it is to þe g't hono' . In þe paleys of heuene . Where þe fruyt of þi wombe . Be þe is ȝouū us to vse . In eu͂lastynge ioye so be it.	

℣. Þou art enhaunsyd holi moder of god.
℟. To heuenely kyngdomes aboue cū-panyes of aungelis.

P'ie we . oro . O'p's se'pit'ne . de' q' diuina.

Almyȝti god eu͛lastynge whiche bi þe goodly gretyng of gabriel & þe hooli natiuyte of c'st þi sone & his gloryous resurreccōn & þe wondyrful assencōn of him . & þe worschipful assumpcōn of marie glorious modir of god . þou brouȝtest ioye to þe same u'gyn : g'nte for her loue þat we be delyu͛ed from alle spices of sorwe . and to vse pfyȝtly eu͛lastynge ioyes . Be c'st oure lord . So be it . Blesse we to þe lord . þankes to god.

All others. | 27592 lost.

246.
Pater nr̄.

Alia ant' Aue regina celor' mat'.

Heil queen etc.

℣. Ora p̄ nobis . Holi goddis mod͛ p'ie for vs.
℟. Þat we be maad worþi to þe beheestis of c'st.

CU. Hail marie. | **QC.**

P'ie we . oro . Meritis.

Þurȝ þe disseruynges etc.

All others. | 275, QC.

Salue regina
Heyl queene etc.

Ps. De pfundis.

SJ. Hours con-cluded.

SJ, 85. Hours con-cluded.

17011, Ash, M, 699, 275, Em, 246, CU.

Lord haue m'cy of vs.
Crist haue m'cy of us.
Lord haue m'cy of vs.

All others.

Fadir oure etc.

All others. **CU, QC, 699.**

Heil marie etc.

All others.

Heil marie etc.

G.

Salue regina. Heyl queene etc. O thow debonere . O thow meke . O thow swete mayde marie heyl. Heyl marie etc. Or'o o'p's sempit'ne deus. Almi3ti eendeles god that worchynge etc.

SJ, 85. Hours concluded.

27592. lost.

QC. **SJ, G, 85.**

[℣.] And lede vs not ī to temptacōn.
℟. But delyu͛e us fro yuel.
℣. Eu͛lastynge reste lord 3eue to hem.
℟. And perpetuel ly3t schyne to hem.
℣. ffro þe 3atys of helle.
℟. Lord delyu͛e þe soulis of hem.
℣. I beleeue to se þe goodis of þe lord.
℟. In þe lond of lyuynge men.

Hours concluded.

All others. **CU.** **QC.**

℣. Rest þei in pees.
[℟.] So be it.

Lord here my p'ier And my cry come to þee.

699.

P'ie we . oro . ffideliū deus. God þe maker & a3enbier of alle sȳful men: g'nte þou remyssioū of alle synnes to þe soulis of þi seruauntis men & wȳmen þat þei þur3 pyteuous p'iers take to gydere þe for3yuenes whiche þei haue eu'e desyred . Þat lyuest & regnest god bi alle worldis of worldis . So be it.

lost.

All others.	246.	699.	SJ, G, 85.	27592, QC.
	Salue regina.	lost.	Hours concluded.	lost.
	Hayle quene etc.			
	O þou deboner' O þou meke O þou swete mayde marie haile.			
	Aue maria Hayle marie etc.			
	Omnipotens sempiterne deus.			
	Alle myȝty endeles god þat worchynge etc.			

17011, Ash, M.	All others.
Þe soulis of alle feiþful deede men bi þe m'cy of god reste þei ī pees of ihū crist . So be it.	
Blesse ȝe.	
Þe lord blesse.	
God ȝyue grace to þe quyke & to þe deede reste & forȝyuenes : to þe chirche & þe kyngdom pees and concord . & to us synn̄es : lyȝf and endeles glorie . So be it.	
orō . deuota ad m'r'.	
O marie al u'tu makeþ þe fayr alle seītis honowren þe ī þe cūtre of heuene alle þei blessyn þe & seyen p'iynge to þe . heyl ful of grace for þe woundis of ihū c'st whiche þou weepynge sauȝ blody for our̄ wrecchednesse : make vs worþi to se þe . & ī seynge þe . to ioyn in euerelastynge glorie . Soo bee yt.	
Heyl & ioye þou marie queen of heuene ladi of þe world	

17011, Ash, M.	All others.	699. lost.	SJ, G, 85. Hours concluded.	27592, QC. lost.
empesse of helle modir of chaaste counceyl. haue m'cy on us & on alle c'sten peple & lete us neu)e synnen deedly but g'nte vs to fulfylle þi moost hooli wille. Soo be it.				

HER' BEGYNNEþ þE SEUENE SALMES.

	QC.	27592.
Ps. D'ne ne ī.	lost.	lost.
Ps. Beati quorū.		
Ps. D'ne ne ī.		
Ps. Miserer' mei deus.		
Ps. i. D'ne exaudi or'o'em m'	85.	
Ps. De þfūdis clam'.	page lost.	
Ps. D'ne exaudi or'onē . ii.		

17011, Ash, M, G, Em, 275, QC, 246, 27592. | **All others.**

A' Ne reminiscari'.

Lord haue þou no mynde of oure giltis or of oure kynrede . neþ take þou wreche of oure synnes for þi name lord.

þE FIFTENE PSALMES.

Ps Ad d'um cū.		
Ps. Leuaui oc'lo's.		
Ps. Letatus sum.	85.	
Ps. Ad te leuaui.	lost.	
Ps. Nisi quia d'n's erat in.		
Ps. Qui confidūt.		
Ps. In conuertendo.		
Ps. Nisi d'n's edifi'.		
Ps. Beati omnes q'.		
Ps. Sepe expugnau't.		
Ps. De þfudis.	85.	
Ps. D'ne non est.		
Ps. Meme'to d'ne d'.		
Ps. Ecce q'm bonū.		
Ps. Ecce nūc b'n'd'.		

17011, Ash, M, 275, QC. | **All others.**

Haue no mynde of oure giltes . or of oure kinrede ne take no wreche of oure synnes for thi name lord.

A' P'ce d'ne.

Spare lord spare to þi peple þat þou hast bouȝt wiþ þi p'cyous blood be not wroþ to vs wiþ outē ende.

[LITANY]

QC.

Kyrieleyson. Lord haue m'cy on vs. | lost.
Xp̄eleysō. Crist haue m'cy on us.

CU, SJ, G, 27592, 85, 275, 246.
Lord have mercy on us.

Crist here vs. | 85.
God fader of heuenes haue m'cy on us.
Sone þe aȝenbyere of þe world oon god h'ue m'cy on vs.
God þe hooli goost haue m'cy on vs.
Thee hooly trynyte oon god haue m'cy on vs.
Seynt marie preye for vs.
Holi mod'ˉ of god ,,
Holi u'gin of v'gyns ,,
Seint Myȝhel : ,,
Seynt Gabryel : ,,
Seynt Raphael : ,,
Alle hooli aungelis and archāgelys ,,
Alle seyntis of holi spiritis ,,
Seynt Ion baptist ,,
Alle hooli patriarchis & ꝑphetis ,,
Seynt Petyr[1] : ,,
„ Poul : ,,
„ Andreu : ,,
„ Iohn : ,,
„ Iame : ,,
„ Philip : ,,
„ Bartilmeue : ,,
„ Matheu : ,,
„ Thom's : ,,
„ Iacob : ,,

[1] The MSS. slightly vary in the order of the names and petitions of the Litany. 246 and 275 omit Mathew. 27592 omits Thomas. 246, G, 275, 699, SJ, 85, 27592, CU, and Em omit 'Iacob.'

Seynt Symound :			preye for vs.	QC. lost.	
„ Iude :			„		
„ Mathi :			„		27592. Names obliter-ated.
„ Barnabe :			„		
„ Marc :			„		
„ Luc :			„		
Alle hooli apostlys & euangelistis			„		
Alle hooli disciplis of þee lord . and Innocentis :			„		
Seint Steuene :			„		
„ Lyne :			„		
„ Clete :			„		
„ Clement :			„		
17011, Ash, M.		**All others.**			
„ Sixte : preye for vs.					
„ Cornelie :	„				
„ Cyp'an :	„	Seynt Cypryan :	P⁹ f⁹		
„ Laurens :	„	„ Laurence :	„		
„ Uincent :	„	„ vincent :	„		
„ George :	„	„ George :	„		
„ ffabian :	„	„ ffabian :	„		
„ Sebastian :	„	„ Sebastian :	„		
„ Geruais :	„	„ Thadde :	„		
„ Prothais :	„				
„ Cosme :	„	„ Cosma :	„		
„ Damyan :	„	„ Damyan :	„		
„ Denys wiþ þi felaws :	„	„ Denys :	„		
„ Maury w^t^ þi felowes :	„	„ Eustas & þy felawes :	„		
„ Ipolyte wiþ þi felaws :	„				
„ Uictor wiþ þi felowes :	„				
„ Albon :	„				
„ Oswold :	„				

CU substitutes 'Bernard' for 'Barnabe.' Em and G omit 'disciples of þee lord and.' 85 omits Eustas etc.

246 omits 'All hooli apostlys & euangelistis,' Em and G give S. 'Gregorie' in place of 'George.'

17011, Ash, M.	All others.	QC.	27592.
Seint Edward : preye for vs.		lost.	Names obliterated.
„ Edm'd : „			
„ Thom's : „	Seynt Thomas : P᷑ f᷑		
„ Cristofre : „	„ Crystofre : „		
„ Richard : „			
Alle holi martirs : „	Alle holy martires : „		
Seint Siluester : „	Seynt Siluestre : „		
„ Leo : „			
„ Marcel : „	„ Hillary : „		
„ Martyn : „	„ Martyn : „		
„ Austyn : „	„ Ambrose : „		
„ Ambrose : „	„ Austyn : „		
„ Ierom : „	„ Ierom : „		
„ Gregori : „	„ Gregory : „		
„ Cudborw : „	„ Nicolas : „		
„ Swithyn : „	„ Cuthbert : „		
„ Leþenard : „	„ Swythyn : „		
„ Dūston : „	„ Benet : „		
„ Gyle : „	„ Leonard : „		
„ Wilyam : „	„ Gyles : „		
„ Benet : „	„ Donston : „		
„ Hyllary : „			
„ Nicholas : „			
„ Blays : „			
„ Bernard : „			
„ Edmūd : „			
„ Edward : „		QC.	
„ Huwe : „		Dustoon	
„ Germyn : „		William	
Alle hooli confessouris : „	Alle holy confessours : „		
Seint Anne : „			
„ Mari maudelei' : „	Seynt marie magdeleyne : „		

246 has the name of 'Seint Thom's' erased.
275 adds the names Richard and Wilyam.

17011, Ash, M.	All others.	
Seint Mari gipcia': preye for vs.	Seynt marie egipcian : P͂ f͂	
„ Kateryne : „	„ Agace : „	
„ Marg͂ete : „	„ Agneys : „	
„ Perpetue : „	„ Lucie „	
„ Pernel : „	„ Cecile : „	
„ Agneis : „	„ Kateryne : „	
„ Agas : „	„ mergrete : „	
„ Cecile : „	„ Iuliane : „	27592.
„ Cristian : „	„ Crystine : „	lost.
„ Luce : „	„ Pernele : „	
„ Iuliane : „		
„ Olyue : „		
„ Edith : „		
„ Etheld'de : „		
„ Radegu'de : „	„ Radegounde : „	
„ Marthe : „	„ ffresewythe : „	
„ ffelicite : „		
„ ffeithe : „		
„ Hoope : „		
„ Charite : „		
„ Tecle : „		
„ Affre : „		
„ Scolastice : „		
Alle holi v'gyns : „	Alle holy maydenes : „	
Alle holi men & wymē : „	Alle man͂e seyntes : „	
Lord be m'cyful & spare vs.	Lord be m'cyful & spare vs.	
From alle iuel : lord delyuere vs.	From alle yuel : Lord delyu͂e us.	
Fro þe awaytyngis of þe fend : „	From þe away-tynges of þe deuel : „	
Fro endeles damp-nacioū : „	From endeles damp-nation : „	

In place of SS. 'Hillary,' 'Nicholas,' 'Blays,' 'Bernard,' 'Olyue,' 'Edith,' 'Marthe,' 'Huwe,' and S. 'Germyn,' Ash and M substitute SS. 'Damace,' 'Audoene,' 'Remyge,' and 'Helene.'

SJ omits the name of S. Lucie and 'Lord be mercyful & spare vs.'

CU adds the name of S. Cecile.

85 adds the names of SS. Richard and Anne in place of those of SS. Agnes and Cecile.

17011, Ash, M.	All others.	27592.
Fro dreedful þelis of oure synnes: lord delyu͠e us.		lost.
Fro fere of þe enemy: lord delyu͠e vs.		
Fro þe spirit of fornycacioū: lord delyu͠e vs.	From þe goost of lecherye. L͠ d͠.	85.
Fro al vnclennes of body & of soule: lord delyu͠e vs.	From vnclennesse of body and soule. L͠ d͠.	
Fro vnclene þouȝtes: lord delyu͠e vs.	From vnclene þouȝtes. L͠ d͠.	
Fro fleschly desyȝr: lord del' vs.		
Fro wraþe & hate & al yuel wille: lord del' vs.	Fro wrathþe and hate and euel wille. L͠ d͠.	
Fro pestylence of pride & blyndnes of herte. lord del' vs.		
Fro sodeyn deþ & vnavised: lord del' vs.		
Fro leeytis & tempestis: lord del' vs.		
Fro coueytyse of ueynglorie: lord del' vs.		
Bi þe p'uyte of þin holy īcarnacyoun: lord del' vs.	By thyn incarnacion. L͠ d͠.	
Bi þ'n holi natyuyte: lord del' vs.		
Be þ'n blessid circumcisioū and baptym: lord del' vs.		
Be þi fastynge & moche oþ͠ penaūce doynge: lord del' vs.		
Be þ'n holi passioū & most peteuous deeþ: lord del' vs.	By thyn passion. L͠ d͠.	
Be þi blessid byryynge: lord del' vs.		
Be þi gloryus rysynge fro deeþ: lord del' vs.	By thyn resurection. L͠ d͠.	

17011, Ash, M.	All others.	27592.
Be þi m'ueylous styinge to heuene : lord del' vs.	By thyn ascension. Lꝰ dꝰ.	lost.
Be þe g'ce of þe hooli goost counforto' : lord del' vs.	Be the grace of the holy goost. Lꝰ dꝰ.	
In hour of ourꝰ deeþ : helpe vs lord.	**Em.** In our of oure deeþ lord sucure vs.	
In þe day of doome : del' vs lord.	In the day of dome. Lꝰ dꝰ.	
We synn's p'ie þe to heere vs.	We synfulmen : Preyeþ þe to here us.	
Þat þou ȝyue to us pees & v'ey concord : we p'ien þee to here vs.	That þou ȝife us pees . Preyeþ þe to here us.	
Þat þi m'cy & þi petee kepe vs : we p'ien þe to heer vs.	That þy mercy and þi pite kepe us . Preyeþ þe to here us.	85.
Þat þou fouchesaaf to gou'ne & defende þ'n holi chyrche : we p'ien þe to heer' vs.	That þou gouerne & kepe þy cherche . Preyeþ þe to here us.	
Þat þou ȝeelde euꝰelastynge goodis to o'e goode doeres : we p'ien þe to her' vs.		
Þat þou fouchesaaf to kepe þe lord of apostaile & eche degre of holi chirche ī good religioū : we p'ien þe to heere vs.		
Þat þ[u] fouchesaaf to ȝeue to o'e kīgis & p'ncys u'ry pees & concord : we p'ien þe to heer' vs.	That þou ȝefe pees to oure kynges and princes . Preyeþ þe to here us.	85.
Þat þou fouche saaf to vesyte o'e p'latis & counceile alle þat dwellyn ī hem : we p'ien þe to heere vs.	Þat þow kepe alle oure byschoppes in holy religion . Preyeþ þe to here us.	
Þat þou fouchesaaf to kepe alle 'gregac'ons of þ'n hooli folke ī þi blessed seruyse : we p'ien þe to heere vs.		

17011, Ash, M.	All others.	27592.
Þat þou kepe alle c'sten peple bouȝt wiþ þi p'cio' blood ī good lyȝf : we p'ie þe to heere vs.		lost.
Þat þou delyuere oure soulis & þe soulis of o'e fader & moder fro eu'lastynge dampnac'on : we p'ie þe to heere vs.	Þat þow kepe alle cresten soules from endeles dampnation : Preyeþ þe to here us.	
Þat þou fouche saaf to lede þe yȝen of þi m'cy on vs : we p'ie þe to heere vs.		
Þat þou fouche saaf to ȝyue & kepe þe frutys of þe eerþe : we p'ie þe to heere vs.	That þow fouchesauf to ȝife us fruytes of þe erþe . Preyeþ þe to here us.	699
Þat þou reise oure myndis to heuenely desyris : we p'ie þe to heer' vs.		
Þat þou fouche saaf to enforme us wiþ ryȝt rwled vnd'stondyngis : we p'ie þee to heere vs.		
Þat þou fouche saaf to be hoolde & releeue þe mysesys of pore men & þrallis : we p'ie þe to heere vs.		
Þat þ^{u} ȝyue to us hoolsum & resou'able eyȝr : we p'ie þe to heere vs.		
Þat þou kepe o'e bisschop' and abbotes & al þe peple bitakyn to hem to gidere in þi seruyse : we p'ie þe to heer vs.		
Þat þou ordeyne ī þ'n hooly wille oure dayes & werkis : we p'ie þe to heere vs.		
Þat þou ȝyue eu'lastynge reste to all trewe deede : we p'ie þe to heere vs.		
Þat þou fouche saaf to heere us wel : we p'ie þe to heere vs.		

17011, Ash, M, QC, G, Em, 275.	85.	SJ, 699, 246, CU.	27592.
Sone of god: we p'ie þee to heere vs.	Godis sone we p'ieþ to the here vs.	Godes sone: we preye to the here us.[1]	lost.
Lomb of god þat doost awei þe synnes of þe world: wel heere us lord.	Lombe of god that dost awy the sinnis of the world haue merci on vs.	Loomb of god that doost a wey the synnes of the world haue mercy on us and ȝife us pees.	
Lo'b of god þat doost awey synnes of þe world: spare us lord.	Lombe of god that doste awy the sinnis of the world here us lord.		
Lomb of god þat doost awey synnes of þe world: h'ue m'cy on vs.[2]	Lombe of god that doste awy the sinnis of the word ȝeue us pees.		

Em, G, 85, 275, QC.

Crist wel her' vs.

Lord haue m'cy on vs.
Crist haue m'cy on vs.
Lord haue m'cy on vs.
Fader oure þat art ī heuene.

CU, 699, G.

Heyl marie ful of g'ce.

And leede us not ī to temptacioun.
But delyu'e us fro yuel.
And lord þi m'cy come on vs.
Þi saluacioū after þi speche.
Lord be þou to vs a towr of strengþe.
ffro þe face of þe enemy.

[1] CU omits this first petition.
[2] These two last omitted by Em and G.

17011, Ash, M.	All others.	27592.
We han synned wiþ oure faderis.		lost.
We deden vniustly we wrouȝtē wickydnes.		
Lord do þou not to vs after oure synnes.		
Neþer ȝeelde to us after oure wickydnes.		
Lord haue þou not my'de on oure oolde wickydnessis		
Þi m'cyes schullen soone bifore take vs . for we been ful moche maad pore		
Preye we for al þe staat of þee churche.		
Þi p'estis be cloþed in ryȝtwysnes & þin halewis fulout glade þei.		
Lord make saaf þ^{e} kynge.		
And fulout heere þou vs in þe day þat we schulen inclepe þee.		
For oure breþ᷑en and systris.		
My god make saaf þi seruauntes & hand maydes hopynge ī þe.		
Lord schewe to us þi m'cy.		
And ȝyue to vs þi saluac'on.		
Lord wel heere my p'ier.		
And my cry come to þe.		
For al c'sten peple.		
Lord make saaf þi peple and blesse to þ'n erytage and rule hem & reyse hem ī to wiþ outen ende.		
Lord pees be maad ī þi u᷑tu.	Pees be maad in thi uertue.	
And plente ī þi towrys.	And plente in thi towres.	
Preye we for alle feiþful dede men and wȳmen.		
Eu᷑elastynge reste ȝeue to hem lord & perpetuel lyȝt schyne to hem.		

17011, Ash, M, 275, QC, 85.	Em, 246, SJ, 699, G.	CU.	27592. lost.
Lord fulout heere myn orisoun. And my cry coome to þee.	Lord here my preyere. And schew thy face and we scholle be sauf.	Lord god of vertues cō-uerte us : & schewe þi face & we schulen be saaf.	

P'ie we . oro . Deus cui pprium ē.

God to whom it is ppre to be m'cyful & to spare eu'emore : vnderfōge oure p'ieris . & þe m'cyfulnesse of þi petee asoyle hem þat þe chayne of trespas byndeþ . Be c'st oure lord . So be it.

17011, Ash, M.[1]	All others.
oro . O'p's sempit᷑ne deus. Almyȝti god eu'elastynge þat aloone doost many wondres . schewe þe spirit of heelful g'ce vpon bisschopes þi seruaūtis & vp on alle þe congregac'on betake to hem : and ȝeete in þ^e^ dew of þi blessynge þat þei plese eu'more to þe ī trouþe . Be c'st oure lord . So be it.	

[1] Almost the whole of this prayer has been torn away in M, but we may, from a remaining fragment of the heading, feel sure of its original insertion.

17011, Ash, M.	All others.	27592.
o'r'o . Deus qui caritatis.		lost.
God þat bi g'ce of þe holi goost ȝetist in ȝyftis of charite to þe h'tis of þi feiþful seruauntes . ȝyue þou heelþe of body and of soule to þi s'uauntis men & wȳmen breþ̄en & sustris for whiche we p'ien þi mekenes þat þei loue þee wiþ al v'tu & wiþ al looue fulfille þo þy'gis þat ben plesynge to þe . By c'st oure lord . So be it.		

17011, Ash, M.	All others.
oro̅ . Vre igne r'nes.	or' Ecclesie tue q's d'ne.
Lord brēne etc.	Lord etc.
oro̅ . Ecclesie tue.[1]	or' Ure igne.
Lord be þou plesyd etc.	Lord etc.

17011, Ash, M.[2]	All others.	699.
oro̅ . Deus a q'.	or' Omnipotens sempiterne deus salus et̄na cred'.	
God of whom ben holi desyris etc.	Almiȝti god etc.	

17011, Ash, M.	All others.	275.	QC.
oro̅ . ffidelium deus omniū cōditor		Deus a quo.[3] God þat tauȝtest þe hertes of þi	Deus a quo. God of whō ben holi desiris.
God maker etc.			

[1] Almost the whole of this prayer, being at the foot of the injured page containing on either side respectively the two prayers, 'Omnipotens sempiterne deus' and 'Ecclesie tue,' has been removed.

[2] Unlike the case of the two earlier prayers, not a trace of this remains in M, but if we consider the extent of text missing, about one line remains to be accounted for, and this line probably contained the Latin heading and opening of the prayer, as is the case with the next following.

[3] So in MS.

oro Pietate tua q'm's d'n'e.[1]

27592. lost.

Lord we bisechen for þi pytee vnbynde þe bondys of alle oure synnes . & þe blessed & glorious marie goddis mod'̃ eu'more v'gyn wiþ alle thy seyntes goynge by twene kepe vs þi seruauntis and oure kyng & al c'styn peple in al holynes and clense of vicis . liȝtne wiþ v'tues alle þat ben ioyned to vs bi kynrede & felouschipe or knoweleche and prayer eþ alle c'sten . & ȝyve to vs u'̃ey concorde & heelþe . moue aȝen visible enmyes & inuysible putte of pestilens & hungir & ȝeue charyte to oure enemyes & heelþe to hem þat ben syke . & ordeyne þe weye of þi seruauntis in ꝑsperyte of þin heelþe and graunte to alle feiþful quike and deede . eu'̃lastynge lyȝf & reste in þe lond of liif : Be þe same c'st oure lord . So be it.

[1] Slight omissions occur in this prayer in every MS. but 17011, Ash, and M.

HERE BIGYNNEþ PLACEBO & DIRIGE.

Ash, M.
A' I schal plese.

27592. lost.

Ps'lm'. Dilexi.

A' . Placebo . I schal plese þe lord in þe cuntre of hem þat lyuen.

Ps. Ad d'n'm cum t'bularer.

A' . Heu m'. Wo is to me for my wonyng is drawen along.

G.
Wo to me for I have synned to meche in my life.

Ps. Leuaui oculos.

A' . D'n's custodit. þe lord kepiþ þe fro al yuel þe lord kepe þi soule.

Ps. De p'fu'dis.

A' . Si i'iquitates. If þou kepyst wikednes lord who schal susteyne.

Ps. Confitebor tibi.

A' . Opera. Lord dispise þou not þe werkys of þin handis.

℣. ffro þe ȝate of helle :
℟. Lord delyu͛e þee soules of hem.

CU.

M.
A' I herd a vois.

Ps. Magnificat.

A' . Audiui uocem. I h'de a vois fro heuene seiynge blessid ben þe deede þat dyen ī þe lord.

CU.

℣. ffro þe ȝate of helle
℟. Lord delyue þe soules of hem.

Lord haue m'cy on us.
Crist haue m'cy on vs.
Lord haue m'cy on vs.
Our' fader.

CU, 699, Em, Ash.

Heil marie.

275, QC.

℣. And leed us nouȝt in to temptacioū.
℟. But delyuere us from eyuel.

Ps. Lauda a'i'a mea do'.

℣. E[uerelast]ynge reste lord ȝyue to hem.
℟. And lyȝt ꝑpetuel schyne to hem.
℣. ffro þe ȝate of helle.
℟. Delyu͛e lord þe soulis of hem.
℣. I beleue to se þe goodis of þe lord.
℟. In þe lond of lyuynge men.

17011, M, Em, 27592, G.

℣. Res[te] þei in pees.
℟. So be it.

All others.

Lord here my preyere.
And my cry come to the.

All others.

Praye we . oro . Inclina d'.
Lord bowe etc.

oro . De' q' nos p'r'm & matre'
God þat etc.

SJ.

Deus qui patrem et matrem.
God that etc.

Inclina domine.
Lord bowe etc.

oro . [De' cui] pp'u' miser[e'

God to whom etc.

oro . De' idulgenciaru'.

Lord god etc. | 85.

17011, M. | **All others.**

oro . Deus uenie largitor.

God [þe] alarger of forȝeuenes and auctor of mannys heelþe we besechen þi mekenes . blessid marie eu̓e u'gyn goinge bitwyxe & seynt myȝhel archaungel wiþ alle seintis : þat þou graunte þ^e^ breþ'ren & sustres of oure congregacōn for to come to þe felowschip of eu̓elastynge blessidnes . So be it.

All others. | **CU, 699, Ash.**

oro . ffidelium deus.

God þat etc.

17011, M. | **All others.** | **246, QC.**

Reste þei in pees. | ffader oure.

So be it. | **246.**

Hayle marie.

NOW BIGYNNEþ DIRIGE.

M.
A' lord god dresse.

Ps. Verba mea aur'.

A'. Lord my god dresse þou my weye in þi syȝt.

Ps. D'n'e ne ī fur'.

A'. Lord be þou conu'tyd & delyu̅e my soule for noon is ī deeþ þat is myndeful of þe.

Ps. D'n'e de' me' ī te spaui.

A'. Lest ony tyme he as a lyoun rauysche my soule þe while noon is þat aȝenbyeþ neþ̄ þat makiþ saaf.

℣. ffro þe ȝatis of helle.
℟. Lord delyu̅e þe soulis of hem.

Oure fader. 85, Ash.

Heil marie. CU, Em, 246, 699, G, 27592.

699, QC, 275, SJ.
℣. And ne lede us nouȝt in to temptacion.
℟. Bote delyuere us from yuel.

i lessoū.

Parce michi domine :

Lord spare etc.

℟. I bileue þat myn aȝenbyer lyueþ & I am to ryse of þe eerþe ī þe laste day . And in my flesche I schal se god my sauyour.

℣. Whom y my sylf schal se & noon oþ᷑ and myn yȝen ben to se.

℟. And in my flesche I schal se god my sauyour.

ii. lessoū.

Tedet aīa mea vite.

It anoyeþ etc.

℟. Þou þat reysedeste stynkynge lazar fro þe graue . Lord ȝyfe to hem reste ī þe place of forȝeuenes.

℣. He þat is to come for to deeme þe quyke & þe deede & þe world bee fyȝr.

℟. Lord ȝyue to hem reste ī þe place of forȝyuenes.

iii. lessoū.

Man' tue fecerūt me.

Þine hondis etc.

℟. Lord whan þou schalt come for to deeme þe eerþe . where schal I hide me fro þe face of thy wraþþe . ffor I haue synned ryȝt moche in my lyue.

℣. I drede my trespasys & me schameþ to for þe . wile þou not condempne me whan þou schalt come for to deeme.

℟. ffor I haue synned ryȝt moche in my lyue.

SJ.

reherce þis response aȝen. Lord whane [etc.]

[Þe seconde nocturne.]

M.

In þe place of pasture.

Ps. Domin' regit me & nich'.

A' In þe place of pasture þ᷑ he sette me.

Ps. Ad te domine leuauī.

A' Haue þou not mynde on þe trespasys of my ȝōgþe & on myne vnkunnīg'.

Ps. Dn̄s illuminacō.

27592.

A' I bileeue to se þe good' of þe lord in þe lond of lyuynge men. lost.

℣. Iust men schulen be in endeles mynde.

℟. Þei schulen not dreede of yuel heerynge.

85, Ash, G.

Oure fader.

CU, Em, 246, 275, 699.

Heil m'e.

699, QC, 275.

℣. And lede us nouȝt.

℟. Bot delyuere.

iiii. lessoū.

Quantas h'eo.

How greete etc.

℟. Wo to me lord for I haue synned to moche in my liife what schal I wrecche do whyder schal I fle but to þee my god haue m'cy on me . Whanne þou comest ī þe laste day.

℣. My soule is moche troublid but þou lord be helpe þerto.

℟. Wh'ne þou comest ī þe laste day.

v. lessoun.

Homo natus.

A man is etc.

℟. Haue not my'de of my synnes lord . Wh'ne þou schalt come to deeme þe world be fyer.

℣. Lord my god dresse my weie ī þi syȝt.

℟. Whan þou schalt come to deeme þe world be fyer.

vi. lessoū.

Quis m' tribuat.

Who ȝyueþ etc.

℟. Lord nyle þou deeme me affter my deede . for I haue doon no

þing worþi in þi syȝt . Þerfor I p'ie þi mageste þat þou god do awei my wickidnes.

℣. More oũ god wassche þou me fro myn vnryȝtwysnes & of my trespas clense þou me . for to þe aloone I haue synned.

℟. Þerfore I p'ie þi mageste þat þ^{u} god do awei my wickidnes.

SJ.

reherse þis response aȝen Lord after my dede [etc.].

[Þe þridde nocturne.]

M.

A' Plese it þe lord.

Ps. Expectans exp'.

A' . Pleese it to þ^{e} lord þat þou delyũe me . lord behoolde þou to helpe me.

M.

A' Lord heele þou.

Ps. Beat' qui ītelligit.

A' . Lord heele my soule for I haue synnede to þee.

M.

A' mi soule.

Ps. Quemadmodū desid'.

A' . My soule þrystede to god þe quyke welle wh'ne schal I come & appere bifore þe face of o'e god.

℣. Endeles reste ȝyue hem lord.

℟. And ppetuel liȝt schyne to hem.

P'ie we . Oure fad̃. | 85.

CU, Em, 246, 275, 699, Ash, M, 85, G, 27592.

Heil marie.

699, QC, 275.

℣. lede us not in to

℟. But delyuere us from yuel.

vii. lessoū.

Spiritus meus.

Mi spirit etc.

℟. Þe drede of deeþ troubleþ me synnynge eũy day & not repentynge . ffor ī helle is no redempcōn haue m'cy on me god & saue me.

℣. God in þi name maake me saaf & ī þi v'tu delyu̅e me.

℟. ffor in helle is no redempcōn h'ue m'cy on me god & saue me.

viii. lessoū.

Pelli mee cōsūpt'.

Wh'ne flesches etc.

℟. Lord ȝyue hem reste wiþ outen eende . And ꝑpetuel lyȝte schyne to hem.

℣. ſou þat reysedest lazar stynkynge of þe monument lord ȝyue to hem reste.

℟. And ꝑpetuel lyȝt schyne to hem.

ix. lessoū.

Quare de vulua.

Whi haast etc.

℟. Delyu̅e me lord of endeles deeþ in þat dreedeful day.

Em, 27592, G.

Wh'ne þat heuenes schulen be steryd from þe eerþe.

Whan þou schalt come & iuge þe world be fyer.

℣. Þat dai schal be a day of wraþe & ful of myschef and of wrecchydnes a greet dai and wondyrbytter.

17011, M, SJ, 699, 275, CU.	Em, 246, 85, Ash, QC, G, 27592.
℟. Whan þat heuenes schulen ben moued fro þe eerþe.	Whan þou shalt come to iuge þe world bi fier.

℣. What schal I moost wrecche do þanne what schal I seie or what schal I doo wh'ne I schal schewe forþ no goodnes to fore so greet a iuge.

℟. Whanne þ^{u} schalt come & iuge þe world be fyer.

℣. Nou c'st we axen þe h'ue m'cy we bisechen þe . þou þat camyst to bygge us þat were lorn : wile þ^{u} not dampne hem þat þou haste bouȝt.

SJ, 85.

℟. Delyuere me lord of endeles deethe in that dredful day whāne that the heuenes schulle be styred fro þe erþe.

17011, QC, 275, M.

℟. Wh'ne þat heuenes schulen be mo—fro þe eerþe.

SJ, Em, CU, 699, Ash, 246, 27592, G.

Whanne thou schalt come to iuge þe world by fyer.

SJ.

On alle soulen day: sey on þis man̄e.

℟. Delyuere me lord . With these thre ueers.

℣. Now cryst.

85.

End of matynes.

℣. Brennynge soulis wepyn wiþ outen ende . þei weepen wiþ outen eende walkynge be derknessis: and þei seyen eche of þo: Wo . Wo . Woo: hou greete ben þis derknessis þere we goon.

QC, 275.

Whan þu comest to iuge þe world bi fier.

Anoþ̄ V̄s . Makere of noȝt alle þingis god þat formedist me of þe slym of þe erþe & wonderfulliche wiþ þin owne blood hast bouȝt vs: þouȝ my body roote now: þou schalt make it ryse of þe sepulcre in þe day of doom . heer' me . heere me . heere me: þat þoow cōmaunde my soule be putte ī þee boosum of Abrah'm þi patriarche.

275, QC. | 85. Matynes concluded.

℟. Wh'ne þou schalt come & iuge þe world bi fyer.

℣. Delyu̅e me lord of þe weyes of helle . þou þat brakest þe ȝates of bras & visytedest helle . ȝaue lyȝt to hem þat þei þat weren in peynes myȝten se þee c'ynge & seiynge . þou art come oure aȝenbyere.

℟. Delyu̅e me lord of eendeles deeþ in þat dreedeful day wh'ne þat heuenes schulen be moued fro þe erþe. | G, QC, SJ, 27592, 246, Em, 275. Deliu'e me lord of þe weies of helle. 275, SJ. | CU, 699. þou þ^t brak þe ȝates of bras & visitidist helle & ȝaf liȝt to he þ^t þei myȝtē se þ^t weren in peynes of derknessis.

℣. Reste þei in pees. | CU.
℟. So be it.

To Laudis in Dirige.

M.
A' Meekid boonys shulen ioie to þe lord.

Ps. Miser'r'.

A' . Meekid boonys schulen ioie to þe lord. | 85, M.

M.
A.' Heere lord

Ps. Te decet deus.

A' . Heer' lord my preyer to þe schal come eu̅y flessche.

Ps. Deus deus meus ad.[1]

De' misereat'. | 85, Ash, 699, G, M, 246, 27592.

A' . Lord þi ry3t hond vp took me.

| M.
A' . ffro þe 3ates.

Ps. Ego dixi in.

A' . ffro þe 3ates of helle lord delyu̅e þe soules of hem.

| M.
Eu'y spirit preese þe lord.

Ps. Laudate dn̄m de cel'.

Cantate dn̄o cantic̅. | 85, Ash, 699, M, 246, 27592, G, Em.
Laudate dn̄m in scīs eius. | QC.

A' . Eu̅y spirit p̄ise þe lord. | M.
℣. Lord 3yue to hē eendeles reste.
℟. And perpetuel ly3t schyne to hem.

Ps. Bn̄dictus.[1]

A' . I am a3enrysynge & lyif he þat bileueþ in me þo3 he be deed he schal lyue . & euy man þat lyueþ and bileeueþ in me : schal not dye wt outen eende.

Lord haue m'cy on us.
Crist h'ue m'cy on vs.
Lord h'ue m'cy on vs.
Oure fader.

Heil m'e. | 699, CU, 275, G, 246, Em, Ash, QC, 27592.

And sei þis salm . but not . And leede us not ī to temptacōn. | Ash, 85, G, 699, Em, 275, CU, 246, 27592, QC, SJ.

Psal'. Exaltabo te dn̄e.

[1] M transposes this and succeeding Anthem.

275, QC.

℣. And lede us not.
℟. But deliu᷑e us fro yuel.

27592. lost.

699. [This MS. now directs the use of the concluding versicles etc. of Placebo.]

℣. Endeles reste ȝyue hem lord.
℟. And ꝑpetuel lyȝt schyne to hem.
℣. ffro ꝑe ȝate of helle.
℟. Lord delyu᷑e her soulis.
℣. I bileue to se ꝑe good of ꝑee lord.
℟. In ꝑe loond of lyuynge mē.

CU.

℣. Reste ꝑei ī pees.
℟. So be it.

℣. Lord here my p'ier.
℟. And my cry come to ꝑee.

17011, M.	All others.	SJ.
	Inclina domine.	Deus qui patrem.
	Lord bowe etc.	God that etc.
	Deus qui patrem.	Inclina domine.
	God that etc.	Lord bowe etc.

699, G, 246, 85, SJ, Em.

P'ie we . oro . Deus cui ꝑpriū.
God to whom etc.

[These MSS. direct the use of the concluding prayers at Placebo.]

Ash. [Stops here abruptly.]

17011, M.	All others.	
Deus q' nos p̄rem & m't'. God ꝑat etc.	Deus indulgenciarum. God of forȝeuenesse etc.	
oro . De' cuius mi'e non.	Fidelium deus. Lord god etc.	CU, 275.
God of whos m'cy is no nou'bre vnderfonge oure preieris for ꝑe soulis of bysschoppes ꝑi seruauntis and graunte ꝑou to hem ꝑe kyngdoom of lyȝt and of ioye in ꝑe felowschipe of seyntis. So be it.		
oro . Inclina do⁹. Lord bowe etc.		

17011, M.

oro . Animabus.

Lord we bisechen . þe p'ier of men p'iynge p'fite to þe soulis of alle trewe deede men . þat boþe þ' delyu͛e hem from alle synnes and make to be parseyuers of þin aȝenbiynge : whiche lyuest and regnyst god . wiþ god þe fader and þe holi goost : By alle worldis of worldis . So be it.

Reste þei in pees.

So be it.

AND NOW BIGYNNĪ þE SALMIS OF COMENDACIOŪ HAUȳGE AFTER.

699. Commendations not present now.

M. A' Eu͛las-tynge reste.

Ps. Bī īmaculati.

℣. Lord ȝyue to hem endeles reste.
℟. And perpetuel lyȝt schyne to hem.

Lord haue m'cy on us.
Crist h'ue m'cy on vs. 275.
Lord haue m'cy on vs.
Oure fader.

17011, 85, 246, QC, SJ. All others.

Heyl marie.

Dn̄e þbasti me.

M. Seye not Et ne nos: but D'ne þbasti.

QC. 27592, 275. lost.

℣. And lede.
℟. But deliu͛e.

℣. Lord ȝyue hem endeles reste.
℟. And perpetuel lyȝt schyne to hem.
℣. ffro þe ȝates of helle.

	27592,	699.
℟. Lord delyuere þe soulys of hem.	275.	Commen-
℣. I byleue to se goodes of þe lord.	lost.	dations not
℟. In þe loond of lyuris.		present
℣. Reste þei in pees.		now.
℟. So be it.		
Tibi dñe cōmēdam'.		
To þee lord etc.		

Notes.

PAGE

17 *lowte*

'Aftir wasschynge, the prest wol lowte
To the auter, and torne him abowte.'
Lay Folk's Mass Book, Early English Text Society, p. 25.

26 *takynge a body with a sowle of a mayde fowchede sauf be bore.* takyng upon hym a lyuynge body, hath nat disdayned to be borne of a virgyn, Prymer 1538.

27 *entre they as wepynge* etc. þu art maad wyndowe of heuene þt sorewful men entre as sterris, 699.

God ches hyre and forches hire. God hathe her chosen all other before, Prymer 1538.

36 *underne.* the thrid our, 17011.

'ȝ oftost his bendas toslupon ȝ onlesde wæron from undern-tide, þonne mon mæssan oftost singeð.'
Ven. Bede's *History*, E.E.T.S., p. 328.

For a clear statement of the Hours, see the Rev. T. E. Bridgett's *History of the Holy Eucharist*, p. 186.

41 *Fowchesauf holy mayde that y worschipe* þe. On p. 73 we have an example of the mediæval meaning of the word worship.

'God that comaundedest to worschipe fader and moder.'

PAGE

We may also obtain another example from the 'Manual.'

> 'We shall pray especially for all those that worshippes this chirche or any other with boke, belle, vestimente, chalice.'
>
> Henderson's *York Manual*, p. 123.

And the subject being of importance, we may note another example of earlier date from the Anglo-Saxon Chronicle, where (A.D. 979) Edward is spoken of as having been buried

> 'butan ælcum cynelicum wurðscipe.'
>
> *Rolls Series of Chronicles and Memorials.*

45 *chawngynge the name of eeue.*

> 'eua turned bacwarde, spellyth aue.'
>
> *Myroure of oure Ladye*, E.E.T.S., p. 295.

threprey ȝere. The first *r* I have inserted in error; the MS. reads—theprey ȝere.

> take he bi þee oure preier, CU.
>
> take he by þe prayere, 246.

Magnificat. 'Ða sang Maria þærrihte þone lofsang þe we singaþ on Godes cyrcan, æt ælcum æfensange.'—*Homilies of Ælfric*, v. 1, p. 202, Ælfric Soc.

70 *ꝑiles of help founden me.* perylles of helle haue intangled me, Prymer 1555.

For the soule of a body in beere. The following refer to the body on a bier:—

> 'it may fortune to morwyn he shall folwyn her to chirch up on a bere.'—From a friar's sermon, time of Henry VI., Gairdner's *Paston Letters*, v. 1, p. 548.
>
> 'Also y wyll haue... ij tapres to stande at my hed while my body resteth in my hous of dwellyng or in eny Churche.'—Margarete Asshcombe's Will, 1434; *Early English Wills*, E.E.T.S.
>
> 'To the clerk of St. Peter's of Hungate his felaship for ryngyng when the coors was in the church xii d.'—1466, G.P.L. v. 2, p. 270.

PAGE

74 *For a soule at þe mynde day.* 'Also yee shule pray for all tho soules of the whych myndes ere kepyd and holden in this chyrch ȝerly.' —*York Manual*, Surtees Soc.

'Al-so y bequethe to do make & holde my Mynde eu*ery* ȝere duryng vij ȝere next folwyng aft*er* my desese.'—John Chelmyswyk's Will, 1418; *Early English Wills*, E.E.T.S.

'�

75 *Dirige.* 'To the glaser for takyn owte of ij panys of the wyndows of the schyrche for to late owte the reke of the torches at the deryge.'—G.P.L., 1466, v. 2, p. 268.

'I bequeth to the reparacion of the bellys of the same cherche vi s. viii d., and to the sexteyn there to rynge at the seid dirige and masse, xx d.'—Margaret Paston's Will, G.P.L., 1482.

76 *poudre . . . Arys lord my god.* To Mr. J. H. Willis's care is due the discovery of the omission here, which I supply from 27592.

'Arise lord in thi wraþþe. and be heiede in þe endes of my enemys.'

78 *croddedest me as cheese.* cruddid me to gederes as chese, CU.

83 *woldist.* noldist, CU.

91 *byhated.* Þer-whiles þat ich werped. *Early English Psalter*, E.E.T.S.

Prymer Psalms.

THE first numbers refer to those of the Book of Common Prayer; the next follow the ancient English custom, and those after the words refer to the pages of the first volume.

V. 5. Verba mea auribus 75
VI. 6. Domine ne in furore 76, 52
VII. 7. Domine Deus meus 76
VIII. 8. Domine dominus noster 18
XIII. 12. Usquequo Domine 48
XIX. 18. Cœli enarrant 18
XXIII. 22. Dominus regit me 79
XXIV. 23. Domini est terra 19
XXV. 24. Ad te Domine levavi animam 79
XXVII. 26. Dominus illuminatio 80
XXX. 29. Exaltabo te Domine 94
XXXII. 31. Beati quorum 52
XXXVIII. 37. Domine ne in furore 53
XL. 39. Expectans expectavi 83
XLI. 40. Beatus qui intelligit 84
XLII. 41. Quemadmodum 85
XLIII. 42. Judica me Deus 48
LI. 50. Miserere mei Deus 88, 54
LIV. 53. Deus in nomine 30
LXIII. 62. Deus Deus meus 90, 23
LXV. 64. Te decet hymnus 89
LXVII. 66. Deus misereatur 91, 24
XCIII. 92. Dominus regnavit 22
XCV. 94. Venite exultemus 17
C. 99. Jubilate Deo 23
CII. 101. Domine exaudi 55
CXVI. 114. Dilexi quoniam 70
CXVII. 116. Laudate Dominum 31
CXVIII. 117. Confitemini Domino 31
CXIX. 118. Beati immaculati 96
CXX. 119. Ad Dominum 70, 59, 34
CXXI. 120. Levavi oculos 70, 59, 34
CXXII. 121. Lætatus sum 60, 34
CXXIII. 122. Ad te levavi oculos meos 60, 43, 36
CXXIV. 123. Nisi quia Dominus 60, 43, 37
CXXV. 124. Qui confidunt 61, 44, 37
CXXVI. 125. In convertendo 61, 44, 39
CXXVII. 126. Nisi Dominus 61, 39
CXXVIII. 127. Beati omnes 62, 40
CXXIX. 128. Sæpe expugnaverunt 62, 49
CXXX. 129. De profundis 71, 63, 57, 42
CXXXI. 130. Domine non est 63, 49
CXXXII. 131. Memento Domine 63
CXXXIII. 132. Ecce quam bonum 64
CXXXIV. 133. Ecce nunc 64
CXXXVIII. 137. Confitebor tibi 71
CXXXIX. 138. Domine probasti 103
CXLIII. 142. Domine exaudi 57
CXLVI. 145. Lauda anima mea 72
CXLVIII. 148. Laudate Dominum de cœlis 92, 25
CXLIX. 149. Cantate Domino 93, 26
CL. 150. Laudate Dominum 93, 26

Glossary.

THE first number in each line refers to the page of the first volume; the numbers 38, 55 and 1604 refer to the Prymers printed in 1538, 1555, and 1604 respectively.

Algate 17, euer 38
A noyȝes 80, noyful men 17011
Awnter 77, paradventure 1604
Bernak 53, snaffle 38
Bidde 20, praye 38
Breede 31, large 38
Burioneth 25, springeth 38
Byhated 91 : see Notes
Byleuest 21, remayneste 38
Cherche 26, concregation 38
Cheste 64, ark CU
Clepid 27, called 38
Coluere 91, dove 38
Comelynges 73, straungers 55
Croddedest 78 : see note
Desparple 58, scatere CU
Dresse 27, guyde 38
Euenehed 24, equite QC
Euesynge 56, house euese 275
Fen 78, cley 17011
Folwynge 83, chaũgyng CU
Forkoruen 91, kit doũ QC
Founden 70 : see Notes
Goteres 85, water courses 55
Greythed 19, prepared 38
Gruchched 85, bacbitide p'ueli QC
Gryne 37, snare 38
Gryselychede 88, hydowsnesse 17011
Halwe 49, halowe QC
Halwen 26, sayntes 38
Helyinge 23 couert 55
Heelede 101, reputed 55
Help 70 : see Notes
Housed 35, buylded 38
Koruen 95, cutte 55
Kretones 55, fyre bronde 38
Lawe 80, snare 17011
Leefe 58, my mistake for 'leese'
Leese 17, pasture 38
Lesynges 75, falshode 55
Loomes 77, vescels 17011
Lowte 17 : see Notes
Mechelnesse 18, magnyficens 38
Mede 20, rewarde 38
Mo 41, moost CU
Mynde 49, memory, 38
Nat 20, wote nat 38
Nouȝtforþan 53, neuerthelesse 38
O 45, one 1604
Oon 80, alone 38
Ouerheye 24, extolle 38
Outschouen 40, schaken out 17011
P'iles 70 : see Notes
Queme 19, plese Em
Queynte 100, wyse 38
Rehetynge 79, refresching CU
Rettede 52, ympute 38
Sabaoth, 22, ostis 27592

Sadnesse 29, stedfastenes 38
Schent, 22, confounded 38
Schrewes 55, vnfeithful 17011
Seeges 35, sytters 38
Skoornynges 53, deceyuinges 85
Slake 101, cōsume 38
Sothfast, 22, very 38
Stede 19, place 38
Swykel 34, deceyteful 38
T'ed 49, tried CU
Therled 41, perced 38
Thesternesse 87, derknesse CU
Threprey 45 : see Notes
Underne 36 : see Notes
Undernemynges 26, correcyons 38
Unwemid 19, pure 38
Wonyeth 19, inhabyte 38
Woodnesse 37, furye 38
Worschype 41 : see Notes
Wrekere 18, reuenger 55
ȝede 19, gone 55
ȝerde 37, rod 38
ȝeresmynde 74 : see Notes
ȝette 85, schedde 17011

Appendix C.

(*Appendices A and B are in the first volume.*)

Prymer Psalms: the variations in the different MSS. as shown by a comparison of the opening of Ps. xlii.

17011.

As an hert desyreþ to þe wellys of watris: so þou god my soule desyreþ to þee.
My soule þrystede to god welle of liif: wh'n' schal I come & apere bifore þee face of god.
My teeris weren loouys to me bi daye & nyȝt: while it is seyd to me eche day wher' is þi god.

Ash.

As þe herte desireþ to þe wellis of watris: so desiriþ my soule to þee god.
My soule þristiþ to god welle of liif: whāne I schal come & appere to fore þe face of god.
My teeris were loouis to me bi day & nyȝt: whilis it is seid to me bi ech dai wher' is þi god.

M.

As an hert desiriþ to þe wellis of watris: so þou god my soule desiriþ to þee.
My soule þristide to god welle of liif: whāne shal I come and appere bifore þe face of god.
My teeris weren looues to me bi daye & nyȝt: while it is seide to me ech day where is þi god.

CU.

As an hert de[sireþ] to þe wellis of watris: so þou god my soule desireþ to þee.

Mi soule þirstide to god þat is a quyk welle: whāne schal y come & appere bifore þe face of my god.

Mi teeris weren looues to me bi dai & nyȝt: while it is seid to me ech dai . where is þi god.

27592.

As the herte desireþ to þe welles of watres . so desireþ my soule to þe god.

Mi soule þirsted to god welle of lif wha' schal I come & apere . bifore þe face of god.

Myn teres weren loues to me by daies & by nyȝte whils it is seide to me eche day where is þi god.

G.

As þe herte desireth to the welles of watres so desireth my soule to the god.

My soule þrestid to god welle of lif . whan schal I come & apere to fore þe face of god.

Myne teres weren lofes to me by daies & by nyȝte whiles it seide to me eche day . where is thi god.

275.

As the hert desireþ to the welles of watres: so desireþ my soule to þee god.

Mi soule þurstede to god welle of liif: whan schal I come & apere to fore þ^e face of god.

Mi teeres werē looues to me eche day & bi niȝt: whiles it is seid to me bi eche day where is thi god.

QC.

As an herte desiriþ to þe wellis of watris: so þou god my soule . desiriþ to þee.

My soule þristide to strong lyuynge god:' whāne schal I come & appere bifore þe face of god.

Mi teeris weren looues to me bi dai & nyȝt:' whilis it is seid to me ech day . whe) is þi god.

Em.

As þe hert desireþ to þe wellis of watris: so desireþ my soule to þee god.

Mi soule þrestide to god welle of liif . whāne shal I come & apere to fore þe face of god.

Mi teeris weren looues to me bi daies & bi niȝt . whilis it is seid to me eche dai where is þi god.

246.

As þe herte desireþ to þe wellys of watres:' so desireþ my soule to þe god.

My soule þresteded to godde welle of life wha'n schalle . i . come & a pere to fore þe face of god.

Myn teres weren loofes to me by day and by nyȝte whiles it is seid to me eche day where is þy god.

85.

As the herte desireþ to the wellis of watris so desireþ my soule to the god.

My soule thristed to god welle of liff whan shall y come and aper' to fore the face of god.

Mynne teres weren louis to me bi day and bi niȝte whiles it is saide eche day to me wher is thi god.

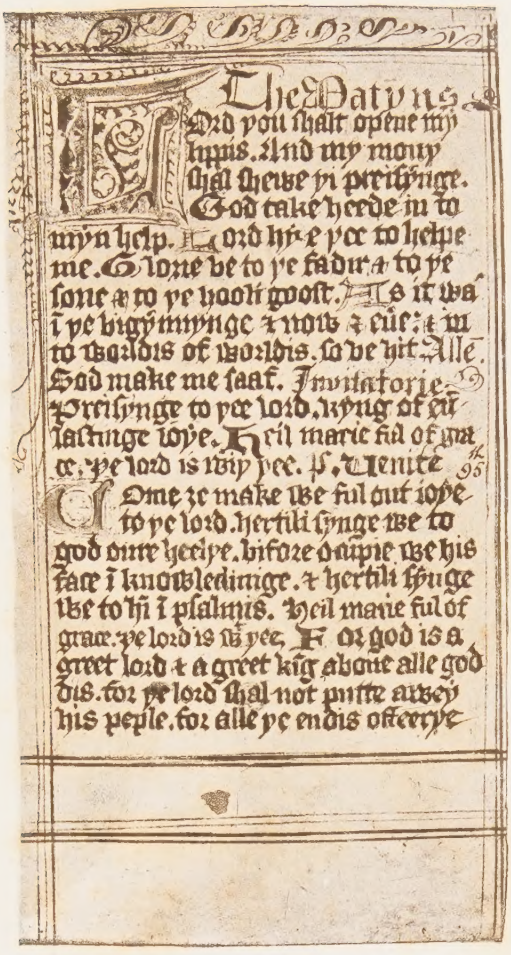
699.

As an herte desireþ to the wellis of watris:' so þ^{u} god my soule desireþ to þee.

My soule þristide to god þat is a q'cke welle . whāne schal I come & appere bifore the face of god.

My teeris weren looues to me bi day and nyȝt:' while it is seid to me bi ech dai where is þi god.

PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
LONDON

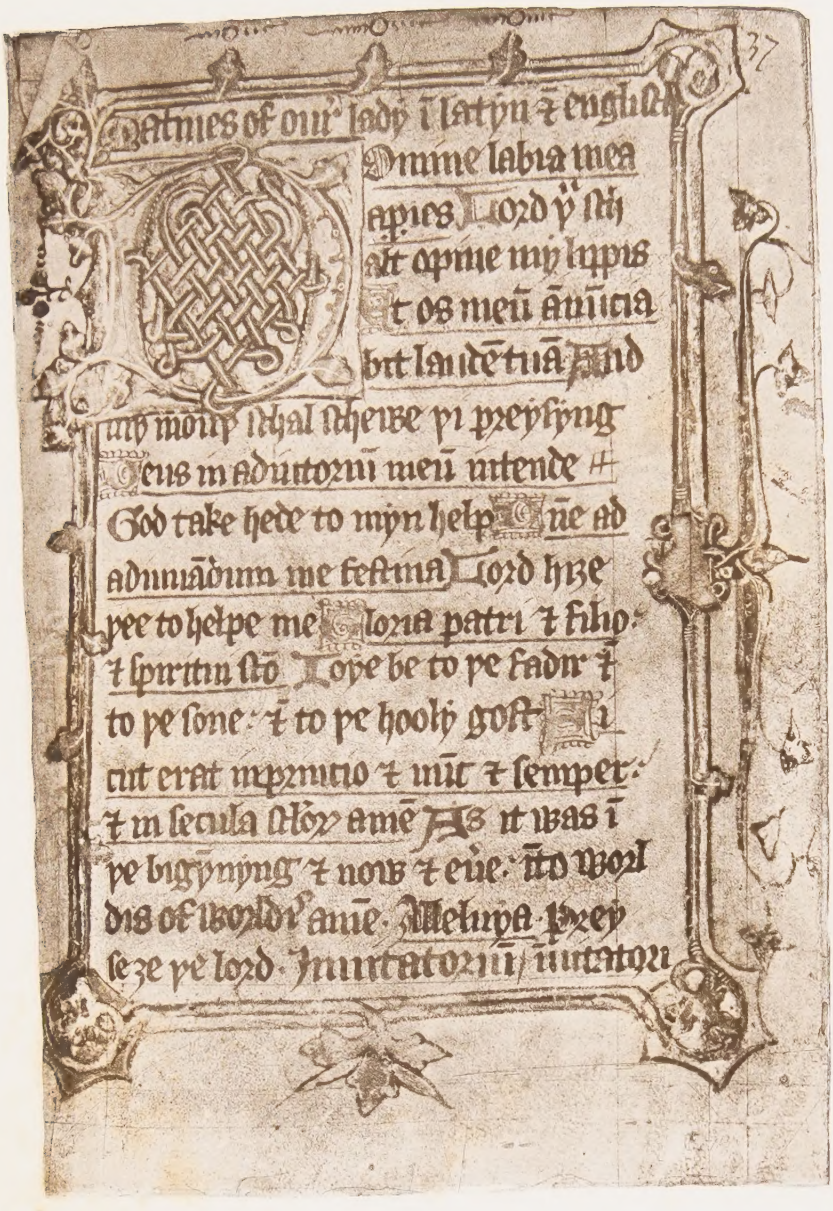


Lord you shalt opene my lippis. And my mouy shal shewe yi preisynge. God take herde in to myn helpe. Lord hyie yee to helpe me. Glorie be to ye fadir & to ye sone & to ye hooli goost. As it was i ye bigynnynge & now & euere: & in to worldis of worldis. so be it. Alle. God make me saaf. Invitatorie. Preisynge to yee lord. kyng of eu lastynge ioye. Heil marie ful of grace, ye lord is wip yee. ℣. Venite ℟. 95

Come ze make ze ful out ioye to ye lord. hertili synge we to god oure helpe. bifore o aspie we his face i knowlechinge. & hertili synge we to hi i psalmis. Heil marie ful of grace. ye lord is wip yee. For god is a greet lord & a greet kyng aboue alle goddis. for ye lord shal not putte awey his peple. for alle ye endis of erpe

APPENDIX D

(from M. S. 1701)



Psalmes of our lady in latyn & englisshe

Domine labia mea
aperies. Lord ỹ shalt
opne my lyppis
& os meū āūncia
bit laudē tuā. And
my mouth shal shewe ỹ preysyng
eus in adiutoriū meū intende
God take hede to myn helpe. Dñe ad
adiuuandum me festina. Lord hye
yee to helpe me. Gloria patri & filio
& spiritui scō. Glorye be to ye fadir &
to ye sone & to ye hooly goost
Sicut erat in principio & nūc & semper
& in secula seculoꝝ amē. As it was in
ye bigynyng & now & eue. īto worl
dis of worldis amē. Alleluya. Prey
seze ye lord. Iniuratoriū iniuratoriū